The *INVISIBLE* WORLD,

Discovered to Spirituall Eyes, and reduced to usefull *Meditation*.

IN THREE BOOKS.

Also, the Great MYSTERY of

GODLINESS,

Laid forth by way of affectuous and feeling *MEDITATION*:

With the Apostolicall Institution of imposition of Hands, for Confirmation of Children: setting forth the Divine Ground, End, and Use of that, too much neglected, Institution, and now published as an excellent Expedient to Truth and Peace.

By Jos. Hall, *D.D. B. Norwich.*

London, Printed by *E. Cotes*, for *John Place* at *Furnivals Inne-gate*, 1659

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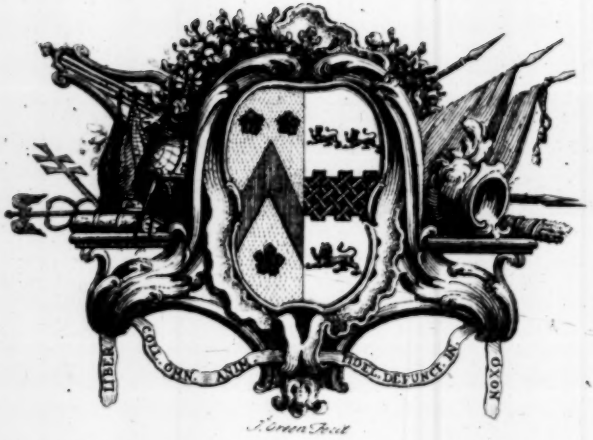

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To all them that love our Lord Jesus Christ in sincerity, *Grace* and *Peace.*

Dear Brethren,

IF I have, in a sort, taken my leave of the world already; yet, not of you, whom God hath chosen out of the world, and endeared to me by a closer interest: so as ye may justly expect from me a more speciall valediction; which I do now in all Christian affection tender unto you: And, as dear friends

upon a long parting are wont to leave behind them ſome tokens of remembrance, where they moſt affect; ſo have I thought good, before my ſetting forth on my laſt journey, to recomend unto you theſe my two finall Meditations; then which, I ſuppoſe, nothing could be more proper for me to give; or more likely to merit your acceptation: For, if we were half way in heaven already, what can be a more ſeaſonable imployment of our thoughts, then the great Myſterie of Godlineſſe, which the Angels deſire to look into? And, now when our bodily eyes are glutted with the view of the things that are ſeen (a proſpect, which can afford

ford us nothing but vanity and vexation) what can be more meet, then to feed our ſpirituall eyes, with the light of Inviſible glories? Make your uſe of them, both, to the edifying of your ſelves in your moſt holy faith; and aſpire with me, towards that happineſs which is laid up above for all thoſe that love the appearance of our Lord Jeſus.

Withall, as the laſt words of friends are wont to bear the greateſt weight, and to make the deepeſt impreſſion; ſo let theſe lines of holy adviſe, wherewith (after many well-meant diſcourſes) I ſhall cloſe up the mouth of the Preſſe, find the like reſpect from you.

Oh that I might in the firſt place, effectually recommend to you the full recovery of that precious Legacy of our bleſſed Saviour, Peace: peace with God, Peace with men; next to Grace the beſt of all bleſſings? Yet, wo is me, too too long baniſhed from the Chriſtian world, with ſuch animoſity, as if it were the worſt of enemies, and meet to be adjudged to a perpetuall mitrnatitio n.

Oh for a fountain of tears to bewaile the ſlain of Gods people in all the coaſts of the Earth: How is Chriſtendome become an univerſall Aceldama? How is the earth every where drenched with humane bloud? poured out, not by the hands of

of cruell Infidels, but of brethren: Men need not go ſo farre as Enphrates for the execution of Turks and Pagans, Chriſtians can make up an Armageddon with their own mutuall ſlaughter. Enough, my dear brethren, enough; yea more then too much hath been the effuſion of that bloud, for which our Saviour hath ſhed his: Let us now, at the laſt, dry up theſe deadly iſſues, which we have made; and with ſoveraigne balms bind up the wounds we have given: Let us now be, not more ſparing of our tears, to waſh off the memory of theſe our unbrotherly dimications, and to ppeaſe the anger of that God, whoſe offended juſtice

hath raised war out of our own bowels: As our enmity, so our peace begins at heaven: Had we not provoked our long-suffering God, we had not thus bled; and we cannot but know and beleeve him that said. When a mans wayes please the Lord, he maketh his enemies to be at peace with him; Oh that we could throughly reconcile our selves to that great and holy God, whom we have irritated by our crying sins, how soon would he, who is the commander of all hearts, make up our breaches, and calme and compose our spirits to an happy peace and concord!

Prov. 16. 7.

In the next place give me leave earnestly to exhort you,

you, that, as we have been heretofore palpably faulty in abuſing the mercies of our God for which we have ſoundly ſmarted) ſo that now, we ſhould be ſo much the more carefull to improve the judgments of God, to our effectuall reformation: we have felt the heavie hand of the Almighty upon us to purpoſe; Oh that our amendment could be no leſſe ſenſible then our ſufferings; But, alas, my brethren, are our wayes any whit holyer? our obedience, more exact, our ſins leſs and fewer then before we were thus heavily afflicted? may not our God too juſtly take up that complaint, which he made once by his Prophet Jeremiah,

Jer. 2. *Ye have tranſgreſſed againſt me, ſaith the Lord, In vain have I ſmitten your children, they received no correction: Far be it from us, that after ſo many ſad and ſolemne mournings of our Land, any accuſer ſhould be able to charge us, as the Prophet* Hoſea *did his Iſrael, By ſwearing, and lying, and killing, and ſtealing, and committing adulterie, they break out, and blood toucheth bloud: We be to us, if after ſo many veins opened, the blood remaining ſhould not be the purer.*

Hoſ. 4. 2.

Let me have leave, in the third place, to excite you to the practiſe of Chriſtian charity, in the mutuall conſtructions of each others perſons, and actions; which

(*I muſt tell you*) *we have heedleſly violated in the heat of our holy intentions; whiles thoſe which have varied from us in matter of opinion, concerning ſome appendances of Religion, and outward forms of adminiſtration, we have been apt to look upon with ſuch diſregard, as if they had herein forfeited their Chriſtian profeſſion, and were utter aliens from the Commonwealth of* Iſrael; *though in the mean time, ſound at the heart; and endeavouring to walk cloſe with God in all their wayes: whereas the father of all mercies allows a gracious latitude to his children, in all not-forbidden paths: and in every nation and condition of men*

Act. 10. 35.

men, he that feareth God, and worketh righteousness, is accepted with him: Beware we (my dear brethren) lest whiles we follow the chase of Zeal, we out-run charity, without which, piety it self would be but unwelcome: As for matter of opinion in the differences of Religion, wherewith the whole known world, not of Christians only, but of men, is wofully distracted, to the great prejudice of millions of souls, let this be our sure rule. Whosoever he be that holds the faith which was once delivered to the Saints, agreeing therefore with us in all fundamentall Truths, let him be received as a brother: For there is but one Lord, one Faith, one Baptism:

Jude. 3.

Ephes. 4. 5

Baptiſm: And, other foundation can no man lay, then that which is laid, which is Jeſus Chriſt: Let thoſe which will be a deviſing a new Creed, look for a new Saviour, and hope for another heaven; for us we know whom we have beleeved: If any man be faulty in the doctrines of ſuperſtructure, let us pity and rectifie his errour, but not abandon his perſon. 1 Cor. 3 11.

The Communion of Saints is not ſo ſleight that it ſhould be violated by weak miſtakings: If any man through ignorance or ſimplicity, ſhall ſtrike at the foundation of faith, let us labour by all gentle means, and brotherly conviction, in the ſpirit of meekneſſe to reclaim

reclaim him: If after all powerfull indeavours he will needs remain, obſtinate in his evill way; let us diſclaim his fellowſhip, and not think him worthy of a God-ſpeed. But if he ſhall not only wilfully undermine the ground-work of Chriſtian faith, by his own damnable opinions, but diffuſe his hereticall blaſphemies to the infection of others; let him be cut off by ſpirituall cenſures; and ſo dealt with by publick authority that the miſchief of his contagion may be ſeaſonably prevented, and himſelf be made ſenſible of his hainous crime.

In all which proceedings, juſt diſtinction muſt be made betwixt the ſeduced ſoul,

and

and the peſtilent ſeducer, the one calls for compaſſion, the other, for ſeverity: So then my brethren let us pity and pray for all that have erred and are deceived; let us inſtruct the ignorant, convince the gainſaying, avoid the obſtinate, reſtrain the infectious, and puniſh the ſelf-convicted hereſiarch.

In the fourth place, let us, I beſeech you, take heed of beeing ſwayed with ſelf-intereſts in all our deſigns: Theſe have ever been the bane of the beſt undertakings, as being not more plauſibly inſinuative, then pernicious: For that partiall ſelf-love, that naturally ledges in every mans breſt, is ready to put us upon thoſe proj:cts

projects, which, under fair pretences, may be extreamly prejudiciall to the publique weal; ſuggeſting not how lawfull or expedient they may be for the common, but how beneficiall to our ſelves; drawing us by inſenſible degrees to ſacrifice the publique welfare to our own advantage, and to underwork, and croſs the better counſails of more faithfull patriots: Whereupon, many flouriſhing Churches, Kingdomes, States, have been brought to miſerable ruine: Oh that we could remember, that as all things are ours, ſo we are not our own; that we have the leaſt intereſt in our ſelves, being infinitely more conſiderable as parts of a community, then

as

as ſingle perſons; that the main end of our beeing, (next to the glory of our maker) is an univerſall ſerviceableneſſe to others: in the attaining whereof, we ſhall far more eminently advance our own happineſs, then by the beſt of our private ſelf-ſeeking indeavors.

But withall, it will be meet for us to conſider, that, as we are made to ſerve all, ſo only in our own ſtation: There can be no hope of a continued wel being without order: There can be no order without a due ſubordination of degrees, and diverſity of vocations; and in vain ſhall divers vocations be ordained, if all profeſſions ſhall enterfere with each other. It is the prudent and

1 Cor. 7. 16

and holy charge of the Apoſtle, Let every man abide in the ſame calling wherein he is called. We are all members of the ſame body, every one whereof hath his proper employment: The head is to direct and govern, the feet to walk, the eyes to ſee, the ears to hear: How mad would we think that man, that ſhould affect to walk on his head, to hear with his eye, to ſee with his ear? Neither ſurely is it leſſe incongruous for men in divine and civill adminiſtrations, to offer to undertake, and manage each others function, in their nature and quality no leſſe diſperate: So then, let us indeavour to advance the common good, as that a pious Zeal may not draw in confuſion;

confuſion; and that we may not miſtakeingly rear up the walls of Babel, *whiles we intend* Jeruſalem: *Not religion only, but policie cals us to encouragement of all uſefull profeſſions; and of the ſacred ſo much more, as the ſoul is more precious then all the world beſide. Heed therefore muſt be taken to avoid all means, whereby the ſtudy of learning and knowledge may be any way diſheartned; as without which the world would ſoon be over-run with ignorance, & barbariſm: All arts therefore, as being in their kind excellent, may juſtly challenge their own rights, and if they ſhall want thoſe reſpects, which are due to them, will ſuddenly languiſh: But*

above all, as Divinity is the Queen of Sciences, so should it be our just shame that whiles her handmaids are mounted on horsback, she should wait on them on foot.

Fiftbly, As it is our greatest honour that the name of Christ is called upon us; so let it, I beseech you, be our care, that our profession be not formal, empty, and barren like the Jewish fig-tree, abounding with leaves, void of fruit: but reall, active, fruitfull of all good workes, and exemplary in an universal obedience to the whole will of God: For it is a scandall never to be enough lamented, that any of those who are Saints by calling (such we all are, or should be) should hug some dearling sin

ſin in their boſome, which at laſt breaks forth to the ſhame of the Goſpell, and to the inſultation of Gath *and* Aſcalon: *Wo be to us if we ſhall thus cauſe the name of our God to be ill ſpoken of: There are two many of thoſe, whom* I *am loath, and ſorry to ſtyle heathen-Chriſtians; Chriſtians in name, Heathens in converſation: theſe, as they come not within the compaſſe of my Dedication, (for, alas, how ſhould they love the Lord Jeſus, when they know him not?) ſo I can heartily bewail their condition, who, like* Gideons *fleece, continue altogether dry, under ſo many ſweet ſhewres of Grace; wiſhing unto their ſouls, even thus late, a ſenſe of the*

the efficacy of that water which was once poured on their faces: Theſe, if they run into all exceſſe of riot, what can be other expected from them? but for us, that have learned to know the great Myſterie of Godlineſſe, and have given up our name, to a ſtrict covenant of obedience, if we ſhall ſuffer our ſelves to be miſcarried into any enormious wickedneſs, we ſhall cauſe heaven to bluſh, and hell to triumph. Oh therefore, let us be ſo much the more watchfull over our ways, as our engrgements to the name of our God, are greater, and the danger of our miſcariages more deadly.

Laſtly, let me beſeech, and adjure you, in the name of the Lord Jeſu, to be careſull

full in matter of Religion, to keep within the due bounds of Gods revealed will. A charge which I would to God were not too needfull in theſe laſt dayes; wherein, who ſees not what Spirits of Errour are gone forth into the world, for the ſeducing of ſimple, and ungrounded ſouls? Wo is me, what throngs are carried to hell by theſe deviliſh impoſtures? One pretends Viſions, and Revelations of new verities, which the world was not hitherto worthy to know; another boaſts of newlights of uncouth interpretations, hidden from all former eyes; one deſpiſes the dead letter of the ſcriptures, another diſtorts it to his own erroneous ſenſe. O the prodiges of damnable, hereticall, Atheous fancies, which have hereupon infeſted the Chriſtian Church; (for which, what good ſoul doth not mourn in ſecret?) the danger whereof ye ſhall happily avoid, if ye ſhall keep cloſe to the written word of our God which is only able to make you wiſe to ſalvation: As our Saviour re-

repelled the Devill, ſo do ye the fanatick ſpirits of theſe brain-ſick men, with, It is written; Let thoſe who would be wiſer then God, juſtly periſh in their preſumption; My ſoul for yours, if ye keep you to S. Pauls guard, not to be wiſe above that which is written. I could eaſily out of the exuberance of my Chriſtian love overcharg you with multiplicity of holy counſles, but I would not take a tedious farewell. May the God of heaven bleſs theſe, and all other wholeſom admonitions to the furtherance of your ſouls in grace; and may his good ſpirit, ever lead & guide us in all ſuch wayes, as may be pleaſing to him, till we happily meet in the participation of that incomprehenſible glory, which he hath prepared for all his Saints; till when, Farewel from your fellow-pilgrim in this vale of tears, Joſ. Hall.

HIGHAM neer NORWICH, *Nov.* 3. 1651.

THE INVISIBLE WORLD,

Discovered to spiritual Eyes,

AND

Reduced to usefull Meditation.

In three Books.

By Jos. Hall, D.D.B.N.

London, Printed by *E. Cotes*, for *John Place* at *Furnivals Inne-gate*, 1659.

The PREFACE.

AS thoſe that flit from their old home, and betake themſelves to dwell in another countrey, where they are ſure to ſettle; are wont to forget the faces, and faſhions whereto they were formerly inured, and to apply themſelves to the knowledge and acquaintance of thoſe, with whom they ſhall afterwards converſe; So it is here with me, being to remove from my earthly Tabernacle, wherein I have worn out the few and evil dayes of my pilgrimage, to an abiding City above, I have deſired to acquaint my ſelf with that Inviſible world, to which I am going: to enter-know my good God, and his bleſſed Angels and Saints, with whom I hope to paſſe an happy eternity. And if by often and ſerious meditation I have attained (through Gods mercy) to any meaſure of lightſome apprehen-

ſion of them, and their bliſſeful condition; I thought it could be no other then profitable to my fellow-pilgrims, to have it imparted unto them: And, as knowing we can never be ſenſible enough of our happineſſe, unleſſe we know our own dangers, and the woful miſ-carriages of others; nor ſo fully bleſſe our eyes with the ſight of heaven, if we caſt not ſome glances upon hell; I have held it requiſite to beſtow ſome thoughts upon that dreadfull region of darkneſſe, and confuſion, that by the former of theſe, our deſires may be whetted to the fruition of their bleſſednesſe; and by the other, we may be ſtirred up to a care of avoiding thoſe paths that lead down to that ſecond death; and to a continual thankfulneſſe unto that merciful God, whoſe infinite goodneſſe hath delivered us from that pit of horreur, and perdition.

THE

THE INVISIBLE WORLD.

The First BOOK.

Sect. I.

That there is an invisible world.

WHo can think other, but that the great God of heaven loseth much glory by our ignorance? For, how can we give him the honour due to his name, whiles we conceive too narrowly of him, and his works? To know him as he is, is past the capacity of our finite understanding, we

Book 1. muſt have other eyes to diſcern that incomprehenſible eſſence; but to ſee him in his divine emanations, and marvailous works, (which are the back parts of that glorious majeſty) is that, whereof we may be capable, and ſhould be ambitious; Neither is there any thing in this world, that can ſo much import us: For wherefore ſerves the eye of ſenſe, but to view the goodly frame and furniture of the Creation? wherefore ſerves the eye of reaſon and faith, but to ſee that lively and inviſible power, which governs and comprehends it?

Even this ſenſible, and materiall world, if we could conceive aright of it, is enough to amaze the moſt inlightned reaſon; for if this globe of earth, in regard of the immenſe greatneſſe of it, is wont (not unjuſtly) to be accounted a World, what ſhall we ſay of ſo many thou-

thouſand ſtars, that are (for the moſt part) bigger then it? how can we but admire ſo many thouſand worlds of light, rolling continually over our heads; all made by the omnipotent power; all regularly guided by the infinite providence of the great God? How poorly muſt that man needs think of the workmanſhip of the Almighty, that looks upon all theſe, but as ſo many Torches, ſet up in the firmament every evening, only ſo big as they ſeem? and with what awfull reſpects muſt he needs be carried to his Creator, that knowes the vaſtneſſe, and perpetually-conſtant movings of thoſe lightſom bodies, ruled and upheld only by the mighty word that made them?

SECT. 1.

There is ſtore of wonders in the viſible, but the ſpirituall, and intelligible world is that, which is more worthy to take up our hearts; both as we are

BOOK I.

men, indued with reaſon, and as regenerate, inlightned by faith; being ſo much more excellent then the other, by how much more it is removed from all earthly means of apprehenſion. Brute creatures may behold theſe viſible things, perhaps with ſharper eyes then we, but ſpirituall objects are ſo utterly out of their reach, as if they had no being: Neareſt therefore to beaſts are thoſe men, who ſuffer themſelves to be ſo altogether led by their ſenſes, as to believe nothing but what is ſuggeſted by that purblind and unfaithfull informer; Let ſuch men doubt whether they have a ſoul in their body, becauſe their eye never met with it; or that there are any ſtars in the firmament at noon-day, becauſe they appear not; or that there is any air wherein they breath, becauſe nothing appears to them but an inſenſible vacuity.

Nulla viſibilia niſi per inviſibilia videntur: Tolle mentem quæ non videtur, & incaſſum patebit oculus. Greg.

Of

SECT. I.

Of all other the Sadduces had been the moſt dull and ſottiſh hereticks that ever were, if (as ſome have conſtrued them) they had utterly denyed the very being of any Spirits; Sure (as learned *Cameron* pleads for them) they could not be ſo ſenſeleſſe; for beleeving the books of *Moſes*, and being conſcious of their own animation, their boſomes muſt needs convince them of their ſpiritual inmate; and what but a ſpirit could inable them to argue againſt ſpirits? and how could they hold a God, and no Spirit? it was bad enough that they denyed the immortality, and conſtant ſubſiſtence of thoſe Angelical, immaterial ſubſtances; an opinion long ſince hiſſed out, not of the School of Chriſtianity only, but of the very ſtalls and ſtyes of the moſt brutiſh Paganiſme; although not very long ſince (as is reported by *Hoſius*, and

Camer. in Act. 23.8.

BOOK I.

Prateolus) that curſed Glazier of *Gaunt*, *David George*, durſt wickedly rake it out of the duſt, and of late ſome Scepticks of our own have let fall ſome ſuſpicious glances this way: Surely, all that know they have ſouls, muſt needs beleeve a world of ſpirits, which they ſee not; if from no other grounds, yet out of that analogy, which they cannot but finde betwixt this leſſer, and that greater world; for as this little world, Man, conſiſts of an outward viſible body, and an inward ſpiritual ſoul, which gives life, and motion to that organicall frame; ſo poſſeſſing all parts that it is wholly in all, and in each part wholly; So muſt it alſo be in this great Univerſe, the ſenſible and materiall part whereof, hath being, and moving from thoſe ſpiritual powers, both ſupreme and ſubordinate, which dwell in it, and fill and actuate it.

Every

Every illuminated ſoul therefore looks about him with no other then S. *Pauls* eyes; whoſe profeſſion it is, We look not at the things which are ſeen, but at the things which are not ſeen, for the things which are ſeen are temporall, but the things which are not ſeen are eternall. SECT. 2. 2 Cor. 4. 18.

SECT. II.

The diſtribution of the Inviſible world.

I Cannot quite miſlike the conceit of *Reuchlin*, and his *Cabala*, ſeconded by *Galatinus*, that as in an egge, the yelk lies in the middeſt encompaſſed round with the white, and that again by a film and ſhell; ſo the ſenſible world is encloſed within the intelligible; but withall I muſt adde, that here is not a meer involution only, but a ſpirituall permeation and inexiſtence; yet without all mixture, without all confuſion; for thoſe pure and ſimple

BOOK I.

ſimple natures are not capable of mingling with groſſe, materiall ſubſtances; and the God of Order hath given them their own ſeparate eſſences, offices, operations; as for the managing of their own ſpirituall Common-wealth, within themſelves, ſo for the diſpoſing, governing, and moving of this ſenſible world: As therefore we ſhall foully miſconceive of a man, if we ſhall think him to be nothing but a body, becauſe our eyes ſee no more; ſo we ſhall no leſſe groſſely erre, if beholding this outward fabrick, we ſhall conceive of nothing to be in this vaſt Univerſe, but the meer lifeleſſe ſubſtance of the heavens, and elements, which runs into our ſight; thoſe lively and active powers that dwell in them could not be ſuch, if they were not purely ſpirituall.

Here then, above and beyond all worlds, and in this ma-

materiall, and intelligible world, our illuminated eyes meet firſt with the God of Spirits; the DEITIE incomprehenſible, the fountain of all life and being; the infinite and ſelf-exiſting Eſſence, one moſt pure, ſimple, eternal Act; the abſolute, omnipotent, omnipreſent Spirit, who in himſelf is more then a world of worlds, filling & comprehending both the ſpiritual & ſenſible world; in compariſon of whom, this All is nothing; and but from him had been, and were nothing: Upon this bleſſed object, O my ſoul, may thy thoughts ever dwell; where the more they are fixed, the more ſhall they finde themſelves raviſhed from the regard of all ſenſible things, and ſwallowed up with an admiration of that, which they are ſtill further off from comprehending. Next to this All-glorious and infinite ſpirit, they meet with thoſe

SECT. 2.

Omne tempus quo de Deo non cogitat, perdidiſſe ſe computat Bern. de ſpec. mon.

BOOK I.

those immateriall and invisible powers, who receive their originall and continuance, their natures and offices from that King of glory; Each one whereof is so mighty, as to make up a world of power alone; each one so knowing, as to contain a world of wisdom, and all of them so innumerably many, that their number is next to infinite; and all this numberlesse number so perfectly united in one celestial politie, that their entire communion (under the laws and government of their soverain Creator) makes them a compleat world of Spirits, invisibly living and moving both within and above this visible globe of the materiall world. After these, meet we with the glorified souls of the Just, who now let loose from this prison of clay, enjoy the full liberty of heaven; and being at last, reunited to their then immortall bodies,

SECT. 1.

bodies, and to their moſt glorious head, both are, and poſſeſſe a world of everlaſting bliſſe.

Laſt of all, may thy thoughts fall upon thoſe infernall powers of darkneſſe, the ſpirituall wickedneſſes in heavenly places; whoſe number, might, combination, makes up a dreadfull world of evil Angels, conflicting where they prevail not, and tormenting where they overcome; Theſe, together with the reprobate ſouls, whom they have captived, are the moſt horrible and wofull proſpects of miſchief and miſery, which either world is ſubject unto; Now all and every of theſe, however in reſpect of largeneſſe, they may well paſſe for ſo many ſeverall worlds; yet as we are wont to account the whole globe of heaven and earth, and the other incloſed elements (though vaſt in their ſeverall extents) to make up but

BOOK I.

but one ſenſible world; ſo ſhall we (in a deſire to reduce all to unity) conſider all the intire ſpecifications of ſpirits, but as ranked in ſo many regions of one immateriall, and intelligible world.

Wherefore let us firſt ſilently adore (that *mundum archetypum*) that one tranſcendent, ſelf-being, and infinite eſſence, in three moſt glorious perſons, the bleſſed Deity, which filleth heaven and earth with the majeſty of his glory, as vailed with the beams of infiniteneſſe, and hid in an inacceſſible light; and let us turn our eyes to the ſpiritual guard, the inviſible attendants of that divine Majeſty, without the knowledge and right apprehenſion whereof, we ſhall never attain to conceive of their God, and ours, as we ought.

But, O ye bleſſed, immortal glorious ſpirits, who can know you, but he that is of you? alas this

this ſoul of mine knows not it ſelf, how ſhall it know you? Surely, no more can our minds conceive of you, then our eyes can ſee you: Only, ſince he that made you hath given us ſome little glimpſe of your ſubdivine natures, properties, operations, let us weakly as we may, recount them to his glory in yours.

SECT. 3.

SECT. III.

The Angels of heaven. Their numbers.

THe good Lord forgive me for that (amongſt my other offences) I have ſuffered my ſelf ſo much to forget (as his divine preſence, ſo) the preſence of his holy Angels; It is I confeſſe my great ſin, that I have filled mine eyes with other objects, and have been ſlack in returning praiſes to my God, for the continual aſſiſtance of thoſe bleſſed and bene-

BOOK I

beneficent ſpirits, which have ever graciouſly attended me, without intermiſſion, from the firſt hour of my conception to this preſent moment; neither ſhall ever (I hope) abſent themſelves from my tutelage, and protection, till they ſhall have preſented my poor ſoul to her final glory: Oh that the duſt and clay were ſo waſhed out of my eyes, that I might behold, together with the preſence, the numbers, the beauties and excellencies of thoſe my ever-preſent guardians.

When we are convinced of the wonderfull magnitude of thoſe goodly ſtars, which we ſee moving in the firmament, we cannot but acknowledge, that if God had made but one of them, he could never have been enough magnified in his power; but, when our ſenſe joyns with our reaſon, to force upon us withall an acknowledgement of the infinite numbers

SECT. 3.

bers of thoſe great luminaries; now we are ſo far to ſeek of due admiration, that we are utterly loſt in the amazement at this ſtupendious proof of omnipotence. Neither is it otherwiſe with the inviſible hoaſt of heaven: If the power of one Angel be ſuch, that he were able at his makers appointment, to redact the world to nothing, and the nature of any one ſo eminent, that it far ſurmounts any part of the viſible Creation, what ſhal we ſay to thoſe next-to-infinite numbers of mighty, and majeſtical ſpirits, wherewith the great God of heaven hath furniſhed his throne and footſtool? I know not upon what grounds that (by ſome, magnified) Propheteſſe, could ſo preciſely compute, that if all men ſhould be reckoned up from the firſt *Adam* to the laſt man that ſhal ſtand upon the earth, there might be to each man

Brigit. l. Revelat. 4.

BOOK I

man assigned more then ten Angels; *Ambroses* account is yet fuller; who makes all mankind to be that one lost sheep in the parable, and the Angels (whose chore the great shepheard left for a time, to come down to this earthly wilderness) to be the ninety and nine: Lo here, wel-near an hundred for one; Yet even that number is poor, in comparison of the reckoning of him, who pretends to fetch it from the chosen vessel rapt into Paradise; who presumes to tell us there are greater numbers of Angels in every several rank, then there is of the particulars of whatsoever material things in this world; The Bishop of *Herbipolis* instanceth boldly in stars, in leaves, in spires of grasse. But, sure I am, had that *Dennis* of *Areopagus* been in S. *Pauls* room, and supplyed his rapture, he could no more have computed the number of Angels, then the best Arith-

Dionys. Areopag.

Forner. de Cust. Ange. Serm. 4.

Arithmetician, ſtanding upon an hill, & ſeeing a huge *Xerxes*-like Army ſwarming in the valley, can give a juſt reckoning of the number of thoſe heads: Surely, when our Saviour ſpeaks of more then twelve legions of Angels, he doth not ſay, how many more: If thoſe twelve according to *Hieroms* (though too ſhort) computation, amount to ſeventy-two thouſand, the more then twelve were doubtleſſe more then many millions; He that made them can tell us; The beloved Diſciple in *Pathmos*, as by inſpiration from that God, ſayes, I beheld, and I heard the voice of many Angels round about the throne, and the Beaſts, and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands; now the Elders were but 24. and the Beaſts were but four; all thoſe other thouſands were Angels; and if

SECT. 3.

Mat. 26. 53

Rev. 5. 11.

Book 1. if ſo many were about his throne, how many do we think were about his miſſions?

Before him, the Prophet *Daniel* (betwixt whom and the Evangeliſt there is ſo perfect correſpondence, that we may
Dan. 7. 10. well ſay, *Daniel* was the *John* of the old Teſtament, and *John* the *Daniel* of the new) hath made the like reckoning; Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him:
Job 25. 2. But *Bildad* the Shuhite, in one word ſayes more then all, Is there any number of his Armies? Lo, his Armies are paſt all number, how much more his ſeveral ſouldiers? ſo as it may not perhaps ſeem hard to beleeve *Dionyſius*, that the Angels of but one rank, are more then can be comprehended by any Arithmetical number; or *Gregory*, who determines them numerable only to God that made them, to men innumerable.

O

SECT. 3.

O great God of heaven, how doth this ſet forth the infinite majeſty of thine omnipotent Deity, to be thus attended! we judge of the magnificence of Princes according to the number and quality of their retinue and guard, and other their military powers; and yet each one of theſe hath an equally abſolute life, and being of his own, receiving only a pay from his Soveraign; What ſhall we then think of thee the great King of eternal glory, that haſt before thy throne, innumerable hoſts of powerfull and glorious ſpirits of thine own making, and upholding? And how ſafe are we under ſo many, and ſo mighty Protectors? It might be perhaps well meant, and is confeſſed to be ſeconded with much reverend antiquity, the conceit, that each man hath a ſpecial Angel deſigned for his cuſtody; and if but ſo, we are ſecure enough

Cuique electo ordinarie certum propriumque Angelum qui perpetuus ſit ejus cuſtos & comes. Zanch. de operibus creat. l. 3. c. 15.

BOOK I.

enough from all the danger of whatſoever hoſtile machinations; however this may ſeem ſome ſcanting of the bountiful proviſion of the Almighty, who hath pleaſed to expreſſe his gracious reſpects to one man in the allotment of many guardians; For if *Jacob* ſpeak of one Angel, *David* ſpeaks of more; He ſhall give his Angels charge over thee to keep thee in all thy wayes. And even thoſe which have thought good to abet this piece of Platonick Divinity concerning the ſingle Guardianſhip of Angels, have yet yielded that according to ſeveral relations, each one hath many ſpiritual keepers: Inſomuch as the forecited *Fornerus, late B ſhop of *Wirtzburg*, durſt aſſure his auditors, that each of them had ten Angels at leaſt aſſigned to his cuſtody; according to the reſpects of their ſubordinate intereſts, beſides their own perſon,

Pſal. 91. 11.

* *Ex quo facile colligitur, ex vobis unumquemque habere plus quam decem Angelos. Forner. de Cuſtod. Ang. Serm. 5. p. 56.*

SECT. 2.

ſon, of their Family, Pariſh, Fraternity, City, Dioceſe, Countrey, Office, Church, World; Yet even this computation is niggardly and * pinching, ſince the abundant ſtore and bounty of the Almighty can as well afford Centuries, as Decades of Guardians;

* *How ſcant then is the account of the great & voluminous Abulenſis, who upon* Mat. 18, v. 60. *determines that the bleſſed Virgin had two Angel-keepers; one, the moſt noble of the Angelicall order, which guarded her all her life, the other* Gabriel *an Arch-angell of the ſecond Order, who attended her from the time of Chriſts conception, untill his paſſion.* Barrad. *l* 6. *c.* 10.

As alſo that of Degraſſalius: *that the* French *King hath two Angel-guardians, one in regard of his private perſon, another in reſpect to his royall Dignity.* Degraſſal. *l.* 1. *Jure* 20. *Regal. Franciæ.*

Howſoever, why ſhould it not be all one to us, ſince there is no leſſe ſafety in the hands of one then many; no leſſe care of us from many, then from one? ſhould but one Angel guard millions of men, his power could ſecure them no

BOOK I.

leſſe then a ſingle charge; but now that we are guarded with millions of Angels, what can the gates of hell do? But what number ſoever be imployed about us; ſure I am that (together with them) thoſe that attend the throne of their maker, make up no leſſe (as *Nazianzen* juſtly accounts them) then a world of ſpirits: A world ſo much more excellent then this viſible, by how much it is more abſtracted from our weak ſenſes: O ye bleſſed ſpirits, ye are ever by me, ever with me, ever about me; I do as good as ſee you for I know you to be here; I reverence your glorious perſons, I bleſſe God for you; I walk awfully becauſe I am ever in your eyes, I walk confidently becauſe I am ever in your hands. How ſhould I be aſhamed that in this piece of Theology, I ſhould be out-bid by very *Turks*, whoſe Prieſts ſhut up their Devotions with an ap-

M. *Blunts* Voyage to the *Levant*.

precatory mention of your preſence, as if this were the upſhot of all bleſſings; I am ſure it is that, wherein, next to my God and Saviour, I ſhall ever place my greateſt comfort and confidence, neither hath earth or heaven any other beſides, that looks like it.

SECT. 4.

SECT. IV.

The power of Angels.

MUltitudes even of the ſmalleſt and weakeſt creatures have been able to produce great effects: The ſwarms of but Flies and Lice could amate the great and mighty King of *Egypt:* all his forces could not free him, and his Peers from ſo impotent adverſaries: but when multitude is ſeconded with ſtrength, how muſt it needs be irreſiſtible? ſo it is in theſe bleſſed ſpirits, even their omnipotent maker (who

BOOK I.

Ephes. 3. 10. Coloss. 2. 10. Ps. 103. 20.

best knows what is derived from him) styles them by his Apostle, Powers, and by his Psalmist, mighty ones in strength: A small force seems great to the weak, but that power which is commended by the Almighty, must needs be transcendently great: we best judge of powerfulnesse by the effects; How suddainly had one Angel dispatched every first-born in *Egypt*, and after them, the hundred fourscore and five thousand of the proud *Assyrian* Army: and if each man had been a Legion, with what ease had it been done by that potent spirit? Neither are they lesse able to preserve then to destroy; That of *Aquinas* is a great word, One Angel is of such power, that he were able to govern all the corporeall creatures of the world: Justly was it exploded, as the wild heresie of *Simon Magus* and his clients, the *Meandrians*, that

2 King. 19. 35.

the

SECT. 4.

the Angels made the world; No, this was the ſole work of him that made them; but, if we ſay that it pleaſes God by their miniſtration to ſway and order the marvailous affairs of this great Univerſe, we ſhall not, I ſuppoſe, vary from truth; If we look to the higheſt part thereof, Philoſophers have gone ſo far as to teach us, (that which is ſeconded by the allowance of ſome great Divines) that theſe bleſſed Intelligences are they by whoſe agency under their Almighty Creator, the heavens and the glorious luminaries thereof continue their ever-conſtant and regular motions; And, if there fall out any preternaturall immutations in the elements, any ſtrange concuſſations of the earth, any direfull prodigies in the skie, whither ſhould they be imputed but to theſe mighty Angels, whom it pleaſeth the moſt high God to

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imploy in these extraordinary services? That dreadfull magnificence which was in the delivering of the Law on Mount *Sinai*, in fire, smoak, thundrings, lightnings, voices, earthquakes, whence was it but by the operation of Angels? And indeed as they are the neareſt both in nature and place, to the majesty of the higheſt, so it is moſt proper for them to participate moſt of his power, and to exercise it in obedience to his Soveraignty; As therefore he is that infinite Spirit, who doth all things, and can do no more then all, so they (as his immediate subordinates) are the means whereby he executeth his illimited power in and upon this whole created world. Whence it is, that in their glorious appearances, they have been taken for Jehovah himself, by *Hagar*, by *Manoah* and his wife, yea, by the better eyes of the Father of the faithfull.

Joel 3. 11.

Gen. 16. 3. Judg. 13. 27. Gen. 22. 14.

Now,

SECT. 4.

Now, Lord, what a protection haſt thou provided for thy poor worms, and not men, creeping here on thine earth; and what can we fear in ſo mighty, and ſure hands? He that paſſeth with a ſtrong convoy through a wild and perilous deſert, ſcorns the danger of wild beaſts or robbers, no leſſe then if he were in a ſtrong tower at home; ſo do we the onſets of the powers of darkneſſe, whiles we are thus invincibly guarded.

When God promiſed *Moſes* that an Angel ſhould goe before *Iſrael*, and yet withall threatned the ſubduction of his own preſence, I marvel not if the holy man were no leſſe troubled, then if they had been left deſtitute and guardleſs, and that he ceaſed not his importunity, till he had won the gracious ingagement of the Almighty for his preſence in that whole expedition: For what is

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the greateſt Angel in heaven without his maker? But let thy favour, O God, order and accompany the deputation of the loweſt of thine Angels; what can all the troops of hell hurt us? Aſſoon may the walls of heaven be ſcaled, and thy throne deturbed, as he can be foiled that is defenced with thy power: Were it poſſible to conceive that the Almighty ſhould be but a looker on in the conflict of ſpirits, we know that the good Angels have ſo ſo much advantage of their ſtrength as they have of their ſtation; neither could thoſe ſubdued ſpirits ſtand in the incounter; but now, he that is ſtrong in onr weakneſſe, is ſtrong in their ſtrength for us: bleſſed be God for them, as the Author of them, and their protection; Bleſſed be they under God as the means uſed by him for our protection, and bleſſings.

SECT.

Sect. V.

The knowledge of Angels.

IF *Sampſon* could have had his full ſtrength in his mill, when he wanted his eyes, it would have little availed him; ſuch is power without knowledge; but where both of theſe concur in one, how can they fail of effect? Whether of theſe is more eminent in the bleſſed ſpirits, it is not eaſie to determine; ſo perfectly knowing are they, as that the very heathen Philoſophers have ſtyled them by the name of *Intelligences*, as if their very being were made up of underſtanding; Indeed what is there in this whole compaſs of the large Univerſe that is hid from their eyes? only the cloſet of mans heart is lockt up from them, as reſerved ſolely to their maker; yet ſo, as that they can by ſome inſenſible

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chinks of those secret notifications which fall from us, look into them also; all other things, whether secrets of nature, or closest counsels or events, are as open to their sight as the most visible objects are to ours: They do not (as we mortals are wont) look through the dim and horny spectacle of senses, or understand by the mediation of Phantasms: but rather, as clear mirrours, they receive at once the full representations of all intelligible things; having besides that connaturall light, which is universally in them all, certain speciall illuminations from the Father of lights. Even we men think we know something, neither may our good God lose the thank of his bounty this way: but alas, he that is reputed to have known most of all the heathen, whom * some have styled the Genius of nature could confesse that the cleerest un-

*Arist. Metaph. l. 2.
* Bonavent. Vulcan. praf. in lib. de mundo.

SECT. 5.

understanding is to those things which are most manifest, but as a bats eyes to the Sun: Do we see but a worm crawling under our feet, we know not what that is, which in it self gives it a being; Do we hear but a Bee humming about our ears, the greatest Naturalist cannot know whether that noise come from within the body, or from the mouth, or from the wings of that Flie: How can we then hope, or pretend to know those things which are abstruse, and remote? But these heavenly spirits do not only know things as they are in themselves, and in their inward and immediate causes, but do clearly see the first and universal cause of all things; and that in his glorious essence; how much more do they know our shallow dispositions, affections, inclinations, (which peer out of the windows of our hearts) together with all perils, and

L. Bacon in his Natural Hist.

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and events that are incident unto us?

We walk therefore amids not more able then watchfull overſeers; and ſo are we lookt thorough in all our wayes, as if heaven were all eyes: Under this bleſſed vigilancy, if the powers of hell can either ſurprize us with ſuddainneſſe, or circumvent us with ſubtlety, let them not ſpare to uſe their advantage. But oh ye tutelar ſpirits, ye well know our weakneſſe and their ſtrength, our ſilli neſſe and their craft, their deadly machinations and our miſerable obnoxiouſneſſe; neither is your love to markinde, and fidelity to your maker, any whit leſſe then your knowledge, ſo as your charge can no more miſcarry under your hands and eyes, then your ſelves. As you do alwayes enjoy the beatifical viſion of your maker, ſo your eye is never off from his little ones

you

your bleſſedneſſe is no more ſeparable from our ſafety, then you from your bleſſedneſſe. SECT. 6.

SECT. VI.

The imployments and operations of Angels.

EVen while we ſee you not, O ye bleſſed ſpirits, we know what ye do: He that made you hath told us your task: As there are many millions of you attending the all-glorious throne of your Creator, and ſinging perpetual Hallelujahs to him in the higheſt heavens; ſo there are innumerable numbers of you imployed in governing and ordering the creature; in guarding the elect, in executing the commands which ye receive from the Almighty; what variety is here of your aſſiſtance? One while ye lead us in our way, as ye

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ye did *Iſrael*: another while ye inſtruct us, as ye did *Daniel*: one while ye fight for us, as ye did for *Joſhua*, and *Judas Maccabæus*: another while ye purvey for us, as for *Elias*: one while ye fit us to our holy vocation, as ye did to *Eſay*: another while ye diſpoſe of the opportunities of our calling for good, as ye did of *Philip* to the Eunuch: one while ye foretell our danger, as to *Lot*, to *Joſeph* and *Mary*: another while ye comfort our affliction, as to *Hagar*: one while ye oppoſe evil projects againſt us, as to *Balaam*: another while ye will be ſtriven with for a bleſſing, as with *Jacob*: one while ye reſiſt our offenſive courſes, as to *Moſes*; another while ye incourage us in our devotions, as ye did *Paul*, and *Silas*, and *Cornelius*: one while ye deliver from durance, as *Peter*: another while ye preſerve us from danger and death, as the three children:

Exod. 4.

SECT. 6.

children: one while ye are ready to restrain our presumption, as the Cherub before the gate of Paradise: another while to excite our courage, as to *Elias* and *Theodosius*: one while to refresh and chear us in our sufferings, as to the Apostles; another while to prevent our sufferings, as to *Jacob*, in the pursuit of *Laban* and *Esau*, to the Sages in the pursuit of *Herod*: one while ye cure our bodies, as at the pool of *Bethesda*; another while ye carry up our souls to glory, as ye did to *Lazarus*: It were endlesse to instance in all the gracious offices which ye perform; Certainly there are many thousand events, wherein common eyes see nothing but nature, which yet are effected by the ministration of Angels: when *Abraham* sent his servant to procure a wife for his son, from amongst his own cognation; the messenger saw nothing but men.

BOOK 1.

Gen. 24. 7.

men like himſelf; but *Abraham* ſaw an Angel fore-contriving the work; God (ſaith he) ſhal ſend his Angel before thee, that thou mayeſt take a wife thence; when the *Iſraelites* forcibly by dint of ſword expelled the *Canaanites*, and *Amorites*, and the other branded nations, nothing appeared but their own arms; but the Lord of hoſts could ſay, I will ſend mine Angel before thee, by whom I ſhall drive them thence: *Balaam* ſaw his Aſſe diſorderly ſtarting in the path; he that formerly had ſeen Viſions, now ſees nothing but a wall, and a way, but in the mean time, his Aſſe, (who for the preſent had more of the Prophet then his Maſter) could ſee an Angel and a ſword. The *Sodomites* went groping in the ſtreet for *Lots* door, and miſſe it; they thought of nothing but ſome ſuddain dizzineſſe of brain, that diſappointed them,

SECT. 6.

them, we know it was an Angel that ſtroke them with blindeneſſe: Nothing appeared when the *Egyptian* firſt-born were ſtruck dead in one night; the Aſtrologers would perhaps ſay they were Planet-ſtruck, we know it was done by the hand of an Angel: Nothing was ſeen at the pool of *Bethesda*, but a moved water, when the ſuddain cures were wrought, which perhaps might be attributed to ſome beneficiall conſtellation; we know that an Angel deſcended, and made the water thus ſanative: *Gehezi* ſaw his maſter ſtrangely preſerved from the *Aramite* troops, but had not his eyes been opened by the Prophets prayers, he had not ſeen whence that aid came: Neither is it otherwiſe in the frequent experiments of our life; Have we been raiſed up from deadly ſickneſſes, when all naturall helps have given us up? Gods Angels have been our ſecret Phy-

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Physitians; Have we had instinctive intimations of the death of some absent friends, which no humane intelligence hath bidden us to suspect, who but our Angels hath wrought it? have we been preserved from mortall dangers which we could not tell how by our providence to have evaded? our invisible Guardians have done it.

Qualiter pueri inter tot infantiæ discrimina, &c. Gers. *Serm. de Angel.*

I see no reason to dislike that observation of *Gerson*; Whence is it (saith he) that little children are conserved from so many perils of their infancy; fire, water, falls, suffocations, but by the agency of Angels? Surely, where we find a probability of second causes in nature, we are apt to confine our thoughts from looking higher; yet even there many times are unseen hands: had we seen the house fall upon the heads of *Jobs* children, we should perhaps have attributed it

SECT. 6.

it to the natural force of a vehement blaſt, when now we know it was the work of a ſpirit: Had we ſeen thoſe thouſands of *Iſrael* falling dead of the plague, we ſhould have complain'd of ſome ſtrange infection in the air, when *David* ſaw the Angel of God acting in that mortality: Humane reaſon is apt to be injuriouſly ſaucie, in aſcribing thoſe things to an ordinary courſe of natural cauſes, which the God of nature doth by ſupernatural agents.

A maſter of Philoſophy travelling with others on the way, when a fearfull thunder-ſtorm aroſe, checked the fear of his fellows, and diſcourſed to them of the naturall reaſons of that uprore in the clouds, and thoſe ſuddain flaſhes wherewith they ſeemed (out of the ignorances of cauſes) to be too much affrighted; in the midſt of his philoſophicall diſcourſe, he was ſtrucken dead with that dreadful

BOOK I.

dreadfull eruption which he ſleighted; what could this be but the finger of that God, who will have his works rather entertained with wonder, and trembling, then with curious ſcanning; Neither is it otherwiſe in thoſe violent Huracans, devouring earthquakes, and more then ordinary tempeſts, and fiery apparitions which we have ſeen and heard of; for however there be natural cauſes given of the uſual events of this kinde, yet nothing hinders, but that the Almighty for the manifeſtation of his power and juſtice, may ſet ſpirits whether good or evil, on work to do the ſame things ſometimes with more ſtate and magnificence of horrour: like as we ſee Frogs bred ordinarily, both out of putrefaction, and generation, and yet (when it was) for a plague to *Egypt*, they were ſupernaturally produced; Hail, an ordinary meteore;

teore; murrain of Cattel an ordinary diſeaſe, yet for a plague to obdured *Pharaoh* miraculouſly wrought.

SECT. 6.

Neither need there be any great difficulty in diſcerning when ſuch like events run in a natural courſe, and when ſpirits are actors in them; the manner of their operation, the occaſions and effects of them ſhall ſoon diſcry them to a judicious eye; for when we ſhall finde that they do manifeſtly deviate from the road of nature, and work above the power of ſecondary cauſes, it is eaſie to determine them to be of an higher efficiency. I could inſtance irrefragrably in ſeverall tempeſts and thunderſtorms (which to the unſpeakable terrour of the inhabitants) were, in my time, ſeen heard, felt, in the * Weſtern parts; wherein the tranſlocation, and tranſportation of huge maſſy ſtones, and irons of

In the Churches of Foye Totneſſe, & Withicomb. *Of the ſame kinde were thoſe prodigious tempeſts at* Millain *Anno* 1521. *and at* Mechlin *Aug.* 7. *Anno* 1527.

BOOK I.

of the Churches above the poſſibility of naturall diſtance, together with the ſtrange preſervation of the perſons aſſembled, with other accidents ſenſibly accompanying thoſe aſtoniſhing works of God, (ſtill freſh in the minds of many) ſhewed them plainly to be wrought by a ſtronger hand then natures. * And whither elſe ſhould we aſcribe many events which ignorance teacheth us to wonder at in ſilence: If murders be deſcryed by the freſh bleeding of cold, and almoſt putrefied carcaſſes: If a man by ſome ſtrong inſtinct be warned to change that lodging, which he conſtantly held for ſome years, and findes his wonted ſleeping place that night cruſhed with the unex-

* Neſtoires *prodigieuſes de* P. Boaiſtuan. *cap.* 8. *Of the ſame kinde was that fearfull Tempeſt which in the* 4 *year of* K. Will. Rufus, *blew down* 600 *houſes in* London, *and reaving* Bow *Church carried away ſix beams of* 27 *foot long, and ſtruck them into the earth (the ſtreets being then unpaved) ſo deep, that only four foot remained above ground.* Chron. *of* S. Rob. Baker *of the reign of* Will. 2.

pected

pected fall of an unſuſpected contignation: If a man diſtreſſed with care for the miſſing of an important evidence († ſuch a one I have known) ſhal be informed in his dream, in what hole of his Dove-cote he ſhall find it hid: If a man without all obſervation of Phyſical criticiſms, ſhall receive and give intelligence many dayes before, what hour ſhal be his laſt, to what cauſe can we attribute theſe, but to our attending Angels? If a man ſhall in his dream (as *Marcus Aurelius Antoninus* profeſſes) receive the preſcript of the remedy of his diſeaſe, which the Phyſitians it ſeems could not cure; whence can this be but by the ſuggeſtion of ſpirits? And ſurely, ſince I am convinced that their unfelt hands are in many occurrences of my life; I have learned ſo much wit and grace, as rather to yeeld them too much then too little ſtroke in ordering

SECT. 6.

† *M.* Will. Cook, *ſen. of* Waltham *holy Croſſe.*

Marc. Aurel. Antoninus *his Medita. concerning himſelf, l.* 1. *c.* 17. *The like he reports of Chryſes, ibid.*

BOOK I.

dering all my concernments: O ye bleſſed ſpirits, many things I know ye do for me, which I diſcern not, whiles ye do them; but after they are done: and many things ye may do more which I know not; I bleſſe my God and yours, as the author of all ye doe; I bleſſe you as the means of all that is done by you for me.

SECT. VII.

The Degrees and Orders of Angels.

HEaven hath nothing in it but perfection; but even perfection it ſelf hath degrees as the glorified ſouls, ſo the bleſſed Angels have their heights of excellency and glory: He will be known for the God of Order, obſerveth no doubt a moſt exact order in his Court

Court of heaven, neareſt to the reſidence of his Majeſty. Equality hath no place, either in earth or in hell; we have no reaſon to ſeek it in heaven. He that was rapt into the third heaven can tell us of Thrones, Dominions, Principalities, Angels and Arch-angels in that region of bleſſedneſſe. We cannot be ſo ſimple, as to think theſe to be but one claſſe of ſpirits; doubtleſſe they are diſtinctions of divers orders: But what their ſeverall ranks, offices, employments are, he were not more wiſe that could tell, then he is bold that dare ſpeak: What modeſt indignation can forbear ſtamping at the preſumption of thoſe men, who, as if upon *Domingo Gonſales* his engine, they had been mounted by his *Ganſaes* from the Moon to the Empyreall heaven, and admitted to be the heralds, or maſters of ceremonies in that higher world, have

SECT. 7.

BOOK I. taken upon them to marſhall theſe Angelicall ſpirits into their ſeverall rooms; proportioning their ſtations, dignities, ſervices, according to the model of earthly Courts; diſpoſing them into Ternions of three generall Hierarchies, the firſt relating to the immediate attendance of the Almighty; the other two to the government of the Creature, both generall, and particular. In the firſt, of Aſſiſtents, placing the Seraphim as Lords of the chamber; Cherubim, as Lords of the cabinet-counſel; Thrones as entire Favourites, in whom the Almighty placeth his reſt.

Ut commenſales Deo, Forner. Ser. 4. de Cuſt. Arg. or as *Caſſaneus, Cubicularii & ſervientes, Throni Glor. mund 4 part.*

In the ſecond of univerſall Regency; finding Dominions to be the great Officers of State, who, as Chancellours, Marſhals, Treaſurers, govern the affairs of the world, Mights, to be the Generals of the heavenly Militia: Powers, as the Judges Itinerant, that ſerve for gene-

generall retributions of good and evil.

In the third of ſpeciall government, placing Principalities as rulers of ſeverall Kingdoms and Provinces; Archangels, as guardians to ſeverall Cities and Countreys; and laſtly, Angels as guardians of ſeveral perſons: And withall preſuming to define the differences of degrees, in each order above other, in reſpect of the goodlineſſe, and excellency of their nature; making the Archangels no leſſe then ten times to ſurpaſſe the beauty of Angels; Principalities, twenty times above the Arch-angels; Powers, forty times more then Principalities: Mights, fifty more then Powers: Dominions, ſixty above Mights: Thrones, ſeventy above Dominions: Cherubim, eighty above thrones: Seraphim, ninety times exceeding the Cherubim. For me, I muſt crave leave to won-

SECT. 7.

Forner. de Cuſtod. Ang. Serm. 5.

wonder at this boldneſſe: and profeſſe my ſelf as far to ſeek whence this learning ſhould come, as how to beleeve it: I do verily beleeve there are divers orders of celeſtial ſpirits: I beleeve they are not to be beleeved that dare to determine them: eſpecially when I ſee him that was rapt into the third heaven, varying the order of their places in his ſeverall mentions of them: Neither can I truſt to the Revelation of that Sainted Propheteſſe, who hath ranged the degrees of the beatitude of glorified ſouls, into the ſeveral chores of theſe heavenly Hierarchies, according to their diſpoſitions, and demeanures here on earth; admitting thoſe who have been charitably helpfull to the poor, ſick, ſtrangers, into the orb of Angels: Thoſe who have given themſelves to meditation and prayer, to the rank of Archangels; thoſe who have

Compare Epheſ. 1. 21. *with* Coloſ. 1. 16.

S. Matild. l. Revel. c. 54. Citat. etiam a Forr.

SECT. 7.

vanquiſhed all offenſive luſts in themſelves, to the order of Principalities; to the height of Powers, thoſe, whoſe care and vigilance hath reſtrained from evil, and induced to good ſuch as have been committed to their overſight and governance. To the place of Mights, thoſe who for the honour of God, have undauntedly and valiantly ſuffered; and whoſe patience hath triumphed over evils: To the company of Dominions thoſe who prefer poverty to riches, and devoutly conform their wills in all things to their Makers: To the ſociety of Thrones, thoſe, who do ſo inure themſelves to the continuall contemplation of heavenly things, as that they have diſpoſed their hearts to be a fit reſting place for the Almighty; To the honour of Cherubim, thoſe who convey the benefit of their heavenly meditations unto the ſouls of

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others: Laſtly, to the higheſt eminence of Seraphim, thoſe who love God with their whole heart, and their neighbour for God, and their enemies in God; and feel no wrongs but thoſe which are done to their Maker.

I know not whether this ſoaring conceit be more ſeemingly pious, then really preſumptuous; ſince it is evident enough, that theſe graces do incur into each other, and are not poſſible to be ſevered: He that loves God cannot chooſe but be earneſtly deſirous to communicate his graces unto others, cannot but have his heart taken up with divine contemplation; the ſame man cannot but overlook earthly things, and courageouſly ſuffer for the honour of his God: Shortly, he cannot but be vigilant over his own wayes, and helpfull unto others: Why ſhould I preſume to divide thoſe

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thoſe vertues, or rewards which God will have inſeparably conjoyned? And what a ſtrange confuſion were this, inſtead of an heavenly order of remuneration? Sure I am, that the leaſt degree both of Saints and Angels is bleſſedneſſe: But for thoſe ſtairs of Glory, it were too ambitious in me to deſire either to climb, or know them: It is enough for me to reſt in the hope that I ſhall once ſee them; in the mean time, let me be learnedly ignorant, and incuriouſly devout, ſilently bleſſing the power and wiſdom of my infinite Creator, who knows how to honour himſelf by all theſe glorious, and unrevealed ſubordinations.

Sect. VIII.

The apparitions of Angels.

WEre theſe celeſtiall ſpirits, though never ſo many, never ſo powerfull, never ſo knowing, never ſo excellently glorious, meer ſtrangers to us, what were their number, power, knowledge, glory unto us? I hear of the great riches, ſtate and magnificence of ſome remote Eaſtern Monarchs, what am I the better, whiles in this diſtance their port and affairs are not capable of any relation to me? To me it is all one not to be, and not to be concerned: Let us therefore diligently inquire, what mutual communion there is, or may be betwixt theſe bleſſed ſpirits and us.

And firſt, nothing is more plain, then that the Angels of God have not alwayes been kept

kept from mortall eyes under an inviſible concealment, but ſometimes have condeſcended ſo low, as to manifeſt their preſence to men in viſible forms, not naturall but aſſumed. I confeſſe I have not faith enough to beleeve many of thoſe apparitions that are pretended. I could never yet know what other to think of * *Socrates* his Genius; which (as himſelf reports) was wont to check him, when he went about any unmeet enterpriſe, and to forward him in good: For the modern times, it is too hard to credit the report of *Doway* letters concerning our buſie neighbour *Pere Cotton*, that he had ordinary conference and converſation with Angels, both his own tutelar, and thoſe generall of Provinces: If ſo, what need was there for him to have propounded fifty queſtions, partly of Divinity, partly of Policy, to the

SECT. 8.

* *Ad nutum & arbitrium ſibi aſſiſtentis Dæmonis vel declinabat negotia, vel petebat.* Minut. Fœlicis Octav.

Duac. 18. *Febr.* 1617. *ex literis Pet. Rav.*

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resolution of a Demoniack? Who can be so fondly credulous, as to believe that *Jo. Carrera* a young father of the Society, had a daily companion of his Angell in so familiar a fashion, as to propound his doubts to that secret friend, to receive his answers, to take his advise upon all occasions; to be raised by him every morning from his bed, to his early devotions; till once delaying caused, for a time, an intermission; Or that the aged Cappuchin *Franciscus de Bergamo* (noted for the eleven pretious stones which were found in his gall) had for eight years together before his death, the assistance of an Angel in humane shape for the performing of his Canonicall hours; Or, that the Angels helped their S. *Gudwal*, and S. *Oswald* Bishop of *Worcester* to say his masse; Or, that *Isidore* the late *Spanish* Peasant (newly Sainted a mongst

Ignat. Loiol. Xavier. Theresia. Isidore. Philippus Verius. 4 Id. Martii Anno 16.2.

mongſt good company by *Greg.* the 15.) ſerving an hard maſter, had an Angell to make up his daily task at his plough, whiles the good ſoul was at his publique devotions; like as another Angel ſupplyed *Felix*, the Lay Cappuchin, in tending his Cattle: Or that *Franciſca Romana* (lately Canonized) had two Celeſtial ſpirits, viſibly attending her, the one of the order of Archangels, which never left her: the other of the fourth order of Angels, who frequently preſented himſelf to her view: their attire, ſometimes white, ſometimes blew, purple more rarely; their treſſes of hair, long, and golden, as the overcredulous Biſhop of *Wirtzburge* reports from *Gulielmus Baldeſanus*, not without many improbable circumſtances; theſe and a thouſand more of the ſame branne, finde no more belief with me, then that ſtory, which *Fran-*

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Franciſcus Albertinus relates out of *Baronius*, as done here at home; that in the year 1601. in *England*, there was an Angel ſeen upon one of our Altars, (and therefore more likely to be known in our own Iſland, then beyond the *Alps*) in a viſible form, with a naked ſword in his hand, which he glitteringly brandiſhed up and down, foyning ſometimes, and ſometimes ſtriking; thereby threatning ſo long ago an inſtant deſtruction to this Kingdome. And indeed, why ſhould we yeeld more credit to theſe pretenders of apparitions, then to *Adelbertus* the German Hereſiarch, condemned in a Councel of *Rome*, by Pope *Zacharie*, who gave no leſſe confidently out, that his Angel-guardian appeared daily to him, and imparted to him many divine Revelations, and directions? or if there be a difference pleaded in the relations, where or how ſhal we finde it? Thu

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This we know, that ſo ſure as we ſee men, ſo ſure we are that holy men have ſeen Angels; *Abraham* ſaw Angels in his Tent dore: *Lot* ſaw Angels in the Gate of *Sodome*: *Hagar* in the Wilderneſſe of *Beerſheba*: *Jacob* in the way: *Moſes* in the buſh of *Horeb*: *Manoah* and his wife in the field: *Gideon* in his threſhing flore: *David* by the threſhing flore of *Araunah*: What ſhould I mention the Prophets, *Elijah*, *Eliſha*, *Eſay*, *Daniel*, *Zachary*, *Ezekiel*, and the reſt? In the new Teſtament, *Joſeph*, *Mary*, *Zachariah* the father of *John Baptiſt*, the Shepheards, *Mary Magdalen*, the gazing Diſciples at the Mount of Olives, *Peter*, *Philip*, *Cornelius*, *Paul*, *John* the Evangeliſt, were all bleſſed with the ſight of Angels. In the ſucceeding times of the Church Primitive, I dare beleeve that good Angels were no whit more ſparing of their preſence for the comfort of holy

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holy Martyrs and Confeſſors under the preſſure of tyranny for the dear name of their Saviour: I doubt not but conſtant *Theodorus* ſaw and felt the refreſhing hand of the Angel, no leſſe then he reported to *Julian* his perſecutor: I doubt not but the holy Virgins, *Theophila*, *Agnes*, *Lucia*, *Cecilia*, and others, ſaw the good Angels protectors of their chaſtity. As one that hath learned in theſe caſes to take the mid-way betwixt diſtruſt, and credulity; I can eaſily yield that thoſe retired Saints of the prime ages of the Church had ſometimes ſuch heavenly companions, for the conſolation of their forced ſolitude; But withall, I muſt have leave to hold that the elder the Church grew, the more rare was the uſe of theſe apparitions, as of other miraculous actions, and events: Not that the arm of our God is ſhortned, or his care and love to

Theodor. l. 3. c. 11.

SECT. 8.

to his beloved ones, any whit abated: but for that his Church is now in this long proceſſe of time ſetled, through his gracious providence, in an ordinary way.

Like as it was with his *Iſraelites*, who whiles they were in their longſome paſſage, were miraculouſly preſerved, and protected, but when they came once to be fixed in the land of promiſe, their Angelical ſuſtenance ceaſed; they then muſt purvey for their own food, and either till, or famiſh.

Now then in theſe later ages of the Church, to have the viſible apparition of a good Angell, it is a thing ſo geaſon and uncouth, that it is enough for all the world to wonder at: Some few inſtances our times have been known to yield: Amongſt others, that is memorable which *Philip Melanchton* as an eye-witneſſe reports. *Simon Gynæus* a learned and holy

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holy man, coming from *Heidelburg* to *Spire*; was desirous to hear a certain Preacher in that City, who in his Sermon (it seems) did then let fall some erroneous propositions of Popish doctrine, much derogatory from the majesty and truth of the Son of God; wherewith *Grynæus* being not a little offended, craved speedy conference with the Preacher, and laying before him the falshood and danger of his doctrines, exhorted him to an abandoning, and retractation of those mis-opinions; the Preacher gave good words and fair semblance to *Grynæus*, desiring further and more particular conference with him, each imparted to other their names and lodgings; yet inwardly, as being stung with that just reproof, he resolved a revenge by procuring the imprisonment, and (if he might) the death of so sharp a censurer:

Grynæus

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Grynæus miſdoubting nothing, upon his return to his lodging, reports the paſſages of the late conference to thoſe who ſate at the Table with him; amongſt whom *Melanchon* being one, was called out of the Room to ſpeak with a ſtranger, newly come into the houſe; going forth accordingly, he finds a grave old man of a goodly countenance; ſeemly, and richly attired; who in a friendly and grave manner tells him, that within one hour, there would come to their Inne, certain Officers, as from the King of the *Romans* to attach *Grynæus*, and to carry him to priſon; willing him to charge *Grynæus*, with all poſſible ſpeed to flee out of *Spires*; and requiring *Melanchon* to ſee that this advantage were not neglected; which ſaid, the old man vaniſhed out of his ſight: Inſtantly *Melanchon* returning to his companions, recounted unto

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unto them the words of this ſtrange Monitor; and haſtned the departure of *Grynæus* accordingly; who had no ſooner boated himſelf on the *Rhine*, then he was eagerly ſearcht for at his ſaid lodging; That worthy Divine in his Commentary upon *Daniel*, both relates the ſtory, and acknowledges Gods fatherly providence in ſending this Angell of his, for the reſcue of his faithfull ſervant: Others, though not many of this kinde, are reported by *Simon Goulartius* in his collection of admirable and memorable hiſtories of our time; whither for brevity ſake I refer my Reader.

Goulart. Hiſtoir memer. ex Melanct. in Dan. c. 20.

But more often hath it faln out, that evill ſpirits have viſibly preſented themſelves in the glorious forms of good Angels; as to *Simeon Stylites*, to *Pachomius*, to *Valens* the Monk, to *Rathodus* Duke of *Freezland*, to *Macarius*, to *Gertrude*

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trude in *Weſtphalia*, with many others; as we finde in the reports of *Ruffinus Vincentius*, *Ceſarius Palladius*: and the like deluſions may ſtill be ſet on foot, whiles Satan, who loves to transform himſelf into an Angell of Light, laboureth by theſe means to nourſle ſilly ſouls in ſuperſtition: too many whereof have ſwallowed the bait, though others have deſcried the book: Amongſt the reſt, I like well the humility of that Hermite, into whoſe Cell, when the Divel preſented himſelf, in a goodly and glittering form, and told him that he was an Angell ſent to him from God; the Hermite turned him off with this plain anſwer, See thou whence thou comeſt; for me, I am not worthy to be viſited with ſuch a gueſt as an Angel.

Bromiard. Sum. prædicant. v. Humilitas.

But the trade that we have with good ſpirits is not now driven by the eye, but is like to

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to themſelves, ſpiritual: Yet not ſo, but that even in bodily occaſions, we have many times inſenſible helps from them in ſuch manner, as that by the effects, we can boldly ſay, Here hath been an Angel though we ſaw him not.

Of this kind was that (no leſs then miraculous) cure, which at S. *Madernes* in *Cornwall*, was wrought upon a poor Cripple * whereof (beſides the atteſtation of many hundreds of the neighbours) I took a ſtrict and perſonall examination, in that * laſt viſitation which I either did, or ever ſhall hold: This man, that for ſixteen years together was fain to walk upon his hands, by reaſon of the cloſe contraction of the ſinews of his legs, was, (upon three monitions in his dream to waſh in that well) ſuddainly ſo reſtored to his limbs, that I ſaw him able both to walk, and to get his own maintenance; I found here

S. Maternus.

* *One' John Trelille.*

* *At Whitſontide.*

here was neither art nor colluſion, the thing done, the Author inviſible. The like may we ſay of *John Spangenberge* Paſtour of *Northeuſe*; no ſooner was that man ſtept out of his houſe, with his family to go to the Bayns, then the houſe fell right down in the place: Our own experience at home is able to furniſh us with divers ſuch inſtances: How many have we known that have faln from very high towers, and into deep pits, paſt the naturall poſſibility of hope, who yet have been preſerved not from death only, but from hurt: whence could theſe things be, but by the ſecret aid of thoſe inviſible helpers? It were eaſie to fill Volumes with particulars of theſe kinds; but the main care, and moſt officious endeavours of theſe bleſſed ſpirits are employed about the better part, the ſoul; in the inſtilling of good motions; enlight-

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Sim. Goular. ex J. Manlio.

enlightning the underſtanding, repelling of temptations, furthering our opportunities of good, preventing occaſions of ſin, comforting our ſorrows, quickning our dulneſſe, incouraging our weakneſſe; and laſtly, after all carefull attendance here below, conveying the ſouls of their charge, to their glory, and preſenting them to the hands of their faithfull Creator.

It is ſomewhat too hard to beleeve, that there have been ocular witneſſes of theſe happy Convoys; Who liſts may credit that which *Hierom* tells us, that *Antony* the Hermit ſaw the ſoul of his partner in that ſolitude (*Paul*) carried up by them to heaven; that *Severinus* Biſhop of *Colein* ſaw the ſoul of S. *Martin* thus tranſported, as *Gregory* reports in his Dialogues; That *Benedict* ſaw the ſoul of *Germanus* in the form of a fiery globe thus conveyed

veyed; What ſhould I ſpeak of the ſouls of the holy martyrs, *Tiburtius*, *Valerian*, *Maximus*, *Marcellinus*, *Juſtus*, *Quintinus*, *Severus*, and others: we may if we pleaſe (we need not unleſſe we liſt) give way to theſe reports, to which our faith obliges us not: In theſe caſes we go not by eye-ſight: but we are well aſſured the ſoul of *Lazarus* was by theſe glorious ſpirits carried up into the boſome of *Abraham*, neither was this any priviledge of his above all other the Saints of God; all which as they land in one common harbour of bleſſedneſſe, ſo they all participate of one happy means of portage.

SECT. 8

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Sect. IX.

The respects which we owe to the Angels.

Such are the respects of good Angels to us; now what is ours to them? It was not amisse said of one, that the life of Angels is politicall, full of intercourse with themselves and with us: What they return to each other in the course of their Theophanies, is not for us to determine; but since their good offices are thus assiduous unto us, it is meet we do inquire what duties are requirable from us to them. Devout *Bernard* is but too liberall in his decision, that we owe to these beneficient spirits reverence for their presence, devotion for their love; and trust for their custody. Doubtlesse, we ought to be willing to give unto them so much

Bern. in Psal. Qui habitat.

much as they will be willing to take from us: if we go beyond these bounds, we offend, and alienate them: to derogate from them is not so hainous in their account, as to overhonour them. S. *John* proffers an humble geniculation to the Angell, and is put off, with a See thou do it not, I am thy fellow servant: The excesses of respects to them, have turned to abominable impiety; which howsoever *Hierome* sems to impute to the Jews, ever since the Prophets time, yet *Simon Magus* was the first that we finde guilty of this impious flattery of the Angels; who fondly holding that the world was made by them, could not think fit to present them with lesse then divine honour: He cursed cholar, *Menander*, (whose errour *Prateolus* wrongfully fathers upon *Aristotle*) succeeding him in that wicked heresie, as *Eusebius* tels us, left behind

SECT. 9

Rev. 19. 10.

Hieron. Quest. 10 ad Alagasiam.

BIBL. COLL. COLL. ANIM. OXON.

hind him *Saturnius*, not inferiour to him in this frenzie; who (as *Tertullian* and *Philastrius* report him) fancied together with his mad fellows, that seven Angels made the world, not acquainting God with their work: What should I name blasphemous *Cerinthus*, who durst disparage Christ in comparison with Angels? Not altogether so bad were those hereticks (though bad enough) which took their ancient denomination from the Angels; who professing true Christianity and detestation of Idolatry, (as having learned that God only is to be worshipped properly) yet reserved a certain kind of adoration to the blessed Angels; Against this opinion and practice, the great Doctour of the Gentiles seems to bend his style, in his Epistle to the Colossians, forbidding a voluntary humility in worshipping of Angels; whether grounded

Angelici.

Prateolus Elench. v. Augelici.

grounded upon the superstition of ancient Jews, as *Hierom* and *Anselm*; or upon the Ethnick Philosophie of some Platonick, as *Estius* and *Cornelius à Lapide* imagine; or upon the damnable conceits of the *Simonians* and *Cerinthians*, as *Tertullian*, we need not much to inquire; nothing is more clear then the Apostles inhibition afterward seconded by the Synod of *Laodicea*; whereto yet *Theodorets* noted Commentary would seem to give more light: who tels us that upon the ill use made of the giving of the Law by the hands of Angels, there was an errour of old maintained, of Angel-worship, which still continued in *Phrygia* and *Pisidia*, so that a Sinod was hereupon assembled at *Laodicea*, the chief City of *Phrygia*; which by a direct Canon forbad praying to Angels; a practice (saith he) so setled amongst them that even to this day

SECT. 9.

Rejecta expositio a Pontificiis, ut non modo periculosa sed & falsa. Vid. Binium in notis in Pium papam Tom. 1. pag. 103.

BOOK I.

day there are to be ſeen amongſt them, and their neighbours the Oratories of S. *Michael*.

Here then was this mishumility, that they thought it too much boldneſſe to come immediately to God, but that we muſt firſt make way to his favour by the mediation of Angels; a teſtimony ſo pregnant, that I wonder not if *Cranza* flee into corners; and all the fautors of Angel-worſhip be driven to hard ſhifts to avoid it: But what do I with controverſies? This devotion we do gladly profeſſe to owe to good Angels, that though we do not pray unto them, yet we do pray to God for the favour of their aſſiſtance, and protection; and praiſe God for the protection that we have from them: That faithfull Patriarch, of whom the whole Church of God receives denomination, knew well,

Reading it Angulos *inſtead of* Angelos.

what

what he ſaid, when he gave this bleſſing to his Grand-children: The Angell that redeemed me from all evill, bleſſe the children: whether this were an interpretative kind of imploration, as *Becanus* and *Lorichius* contend; or whether (as is no leſſe probable) this Angel were not any created power, but the great Angell of the Covenant; the ſame which Jacob wreſtled with before, for a bleſſing upon himſelf, as *Athanaſius* and *Cyril* well conceive it, I will not here diſpute; ſure I am, that if it were an implicit prayer, and the Angell mentioned, a creature; yet the intention was no other then to terminate that prayer in God, who bleſſeth us by his Angel. SECT. 9. Gen. 48. 19

Yet further, we come ſhort of our dutie to theſe bleſſed Spirits, if we entertain not in our hearts an high and venerable conceit of their wonderfull

majeſty, glory, and greatneſſe: and an awfull acknowledgment and reverentiall awe of their preſence: an holy joy, and confident aſſurance of their care and protection; and laſtly, a fear to doe ought that might cauſe them to turn away their faces, in diſlike, from us: All theſe diſpoſitions are copulative: for certainly, if we have conceived ſo high an opinion of their excellency, and goodneſſe as we ought; we cannot but be bold upon their mutuall intereſt, and be afraid to diſpleaſe them: Nothing in the world but our ſins can diſtaſte them: They look upon our natural infirmities, deformities, loathſomneſſes, without any offence, or nauſeation: but our ſpirituall indiſpoſitions are odious to them as thoſe which are oppoſite to their pure natures. The ſtory is famous of the Angell and the Hermite, walking together;

Jo. Bromiar. Sum. prædic. v. ſuperbia.

in

SECT. 9.

in the way there lay an il-ſented and poiſonous carrion, the Hermite ſtopt his noſe, and turned away his head, haſting out of that offenſive air, the Angell held on his pace, without any ſhew of diſlik: ſtraightway they met with a proud man, gaily dreſſed, ſtrongly perfumed, looking high, walking ſtately, the Angell turned away his head, and ſtopt his noſthrils, whiles the Hermite paſſed on not without reverence to ſo great a perſon: and gave this reaſon; that the ſtench of pride was more loathſome to God and his Angels, then that of the carcaſs, could be to him.

I bluſh to think, O ye glorious ſpirits, how often I have done that whereof ye have been aſhamed for me; I abhor my ſelf to recount your juſt diſlikes; and do willingly profeſſ, how unworthy I ſhall be of ſuch friends, if I be not

hereafter jealous of your juſt offence. Neither can I without much regret, thinke of thoſe many and horrible nuiſances, which you find every moment from ſinfull mankind: Wo is me, what odious ſents ariſe to you perpetually from thoſe bloody murders, beaſtly uncleanneſſes, cruell oppreſſions, noiſome diſgorgings of ſurfeits, and drunkenneſſes, abominable Idolatries, and all manner of deteſtable wickednesſes, preſumptuouſly committed every where; enough to make you abhorre the preſence and protection of debauched and deplored mortality.

But for us that are better principled, and know what it is to be over-lookt by holy and glorious ſpirits, we deſire and care to be more tender of your offence then of a world of viſible ſpectatours: And if the Apoſtle found it requiſite

to

SECT. I.

to give ſuch charge, for but the obſervation of an outward decencie; not much beyond the liſts of indifferencie, becauſe of the Angels; what ſhould our care be in relation to thoſe bleſſed ſpirits, of our deportment in matter of morality, and religion? Surely, O ye inviſible Guardians, it is not my ſenſe that ſhall make the difference, it ſhall be my deſire to be no leſſe careſull of diſpleaſing you, then if I ſaw you preſent by me, cloathed in fleſh: Neither ſhall I reſt leſſe aſſured of your gracious preſence and tuition, and the expectation of all ſpirituall offices from you, which may tend towards my bleſſedneſſe, then I am now ſenſible of the animation of my own ſoul.

1 Cor 11.

THE INVISIBLE WORLD.

The Second BOOK.

SECT. I.

Of the Souls of Men.

Of their ſeparation and Immortality.

NExt to theſe Angelicall Eſſences, the ſouls of men, whether in the body, or ſevered from it, are thoſe ſpirits which people the inviſible world next to them, I ſay, not the ſame with them, not better

The

Sect. 1.

Thoſe of the ancient which have thought that the ruine of Angels is to be ſupplyed by bleſſed ſouls, ſpake doubtleſs without the book; for he that is the truth it ſelf hath ſaid, they be (ἰσάγγελοι) like, not the ſame: And juſtly are thoſe exploded, whether Pythagoreans, or Stoicks, or Gnoſticks, or Manichees, or Almaricus, or (if *Lactantius* himſelf were in that errour, as *Ludovicus Vives* conſtrues him) who falſly dreamed that the ſouls of men were of the ſubſtance of that God, which inſpired them; Theſe errours are more fit for Ellebore, then for Theologicall conviction: ſpirituall ſubſtances doubtleſſe they are, and ſuch as have no leſſe diſtant originall from the body, then heaven is from earth: *Galen* was not a better Phyſitian then an ill Divine, whiles he determines the ſoul to be the complexion and temperament

BOOK 2.

ment of the prime qualities; no other then that harmony which the elder Naturalists dreamed of, an opinion no lesse brutish; then such a soul: For how can temperamet be the cause of any progressive motion; much lesse of a rationall discourse? Here is no materiality, no physicall composition in this inmate of ours; nothing but a substantiall act, an active spirit, a spirituall form of the king of all visible creatures: But as for the Essence, originall derivation, powers, faculties, operations of this humane soul as it is lodged in this clay, I leave them to the disquisition of the great Secretaries of Nature; my way lyes higher, leading me from the common consideration of this spirit, as it is clogged with flesh, unto the meditation of it, as it is devested of this earthly case, and clothed with ar eternity whether of joy or tor-

ment: We will begin with happineſſe, (our fruition whereof (I hope) ſhall never end,) if firſt we ſhall have ſpent ſome thoughts upon the generall condition of this ſeparation. SECT. I.

That the ſoul after ſeparation from the body, hath an independent life of its owne, is ſo clear a truth, that the very heathen Philoſophers, by the dimme light of nature have determined it for irrefragable: In ſo much as *Ariſtotle* himſelf (who is wont to hear ill for his opinion of the ſoules mortality) is confidently reported to have written a book of the Soul Separate, which *Thomas Aquinas* in his (ſo late) age profeſſes to have ſeen: Sure I am, that his Maſter *Plato*, and that heathen Martyr, *Socrates* (related by him) are full of divine diſcourſes of this kind. In ſo much as this latter, when *Crito* was asking him how he would

SECT. 1.

would be buried: I perceive (said he) I have lost much labour, for I have not yet perswaded my *Crito*, that I shall flye clear away, and leave nothing behind me; meaning that the soul is the man, and would be ever it self, when his body should have no being: And in *Xenophon* (as *Cicero* cites him) *Cyrus* is brought in saying thus, *Nolite arbitrari, &c.* Think not my dear sons. that when I shall depart from you, I shall then cease to have any being; for even whiles I was with you ye saw not that soul which I had, but yet ye well saw by those things which I did, that there was a soul within this body: Beleeve ye therefore, that though ye shall see no soul of mine, yet that it still shall have a being. Shortly, all but an hatefull *Epicurus*, have astipulated to this truth: And if some have fancied a transmigration of souls into other bo-

Cicero de Senectute.

dies

dies, others, a paſſage to the ſtars which formerly governed them; others, to I know not what Elyſian fields; all have pitched upon a ſeparate condition. And indeed not Divinity only, but true natural reaſon will neceſſarily evince it: For the intellective ſoul being a more ſpirituall ſubſtance, and therefore having in it no compoſition at all, and by conſequence, nothing that may tend towards a not-being, can be no other (ſuppoſing the will and concurrence of the infinite Creator) then immortall: Beſides, (as our beſt way of judging ought is wont to be by the effects) certainly all operations are from the forms of things, and all things do ſo work as they are: Now the body can do nothing at all without the help of the ſoul, but the ſoul hath actions of its own; as the acts of underſtanding, thinking, judging, remembring,

BOOK 2.

Quicquid eſt illud quod ſentit, quid ſapit, quod vult, quid viget, cœleſte & divinum eſt, ob eamque rem æternum ſit neceſſe eſt.
Tull Tuſc. quæſt. l. 1.

membring, ratiocination; wherof, if (whiles it is within us) it receives the firſt occaſions by our ſenſes, and phantaſms; yet it doth perfect and accompliſh the ſaid operations, by the inward powers of its own faculties; much more, and alſo more exactly can it do all theſe things, when it is meerly it ſelf; ſince the clog that the body brings with it, cannot but pregravate, and trouble the ſoul in all her performances: in the mean time, they do juſtly paſſe for mentall actions; neither do ſo much as receive a denomination from the body: we walk, move, ſpeak, ſee, feel, and do other humane acts; the power that doth them is from the ſoul; the means or inſtrument, whereby they are done, is the body; no man will ſay the ſoul walks, or ſees, but the body by it: but we can no more ſay that the ſoul underſtands or thinks by the aid of the body,

SECT. I.

dy, then we can ſay the body thinks, or underſtands, by means of the ſoule: Theſe therefore being diſtinct and proper actions, do neceſſarily evince an independing, and ſelf-ſubſiſting agent. O my ſoul, thou couldſt not be thy ſelf, unleſs thou knew'ſt thine originall, heavenly; thine eſſence, ſeparable; thy continuance eviternall. But what do we call in reaſon, and nature to this parle, where faith (by which Chriſtianity teacheth us to be regulated) finds ſo full, and pregnant demonſtrations: No leſſe then halfe our Creed ſounds this way, either by expreſſion, or inference; where in whiles we profeſſe to believe that Chriſt our Saviour roſe from the dead and aſcended, we implie that his body was ot more dead, then his ſoul living and active; That was it whereof he ſaid, Father into thy hands I commend my ſpirit: now,

SECT. I.

now, we cannot imagine one life of the head, and another of the body: his ſtate therefore is ours; every way are we conform to him: as our bodies then ſhall be once like to his, glorious; ſo our ſouls cannot be but, as his, ſevered by death, crowned with immortality: and if he ſhall come to judge both the quick and the dead; thoſe dead whom he ſhall judge, muſt be living; (for (as our Saviour ſaid in the like caſe) God is not the Judge of the dead, as dead, but the Judge of the living that were dead, and therefore living in death, and after death: And whereof doth the Church Catholick conſiſt, but of ſome members, warfaring on earth, others triumphant in heaven? and what doth that triumph ſuppoſe, but both a beeing, and a beeing glorious? What communion were there of Saints, if the departed ſouls were not.

and

and the ſoul, when it begins to be perfect, ſhould ceaſe to be? to what purpoſe were the reſurrection of the body, but to meet with his old partner, the ſoul? and that meeting only implies both a ſeparation, and exiſtence.

Laſtly, what life can there be properly but of the ſoul? and how can that life be everlaſting, which is not continued? or that continued, that is not? If then he may be a man; certainly, a Chriſtian he cannot be, who is more aſſured that he hath a ſoul in his body, then that his ſoul ſhall once have a being without his body: Death may tyrannize over our earthly parts, the worſt he can do to the ſpirituall, is to free it from a friendly bondage. Chear up thy ſelf therefore, O my ſoul, againſt all the fears of thy diſſolution; thy departure is not more certain then thy advantage; thy being ſhall not be

BOOK 2.

be leſſe ſure but more free, and abſolute: Is it ſuch a trouble to thee to be rid of a clog? or art thou ſo loath to take leave of a miſerable companion for a while, on condition that he ſhall ere long meet thee happy?

SECT. II.

Of the inſtant viſion of God upon the egreſſion of the ſoul: and the preſent condition till then.

BUt if, in the mean while, we ſhall let fall our eyes upon the preſent condition of the ſoul, it will appear how apt we are to misknow our ſelves, and that which gives us the being of men; The moſt men, how ever they conceive they have a ſoul wit in them, by which they receive their animation, yet they entertain

bur

but dull and gloomy thoughts concerning it; as if it were no leſſe void of light and activity, then it is of materiality, and ſhape: not apprehending the ſpirituall agility, and clearly-lightſome nature of that whereby they are enlived: wherein it will not a little availe us to have our judgements thoroughly rectified; and to know that as God is light, ſo the ſoul of man which comes immediately from him, and bears his image, is juſtly, even here, dignified with that glorious title; I ſpeak not only of the regenerate ſoul illuminated by divine inſpirations, and ſupernaturall knowledge; but alſo even of that rationall ſoul, which every man bears in his boſome. The ſpirit of man (ſaith wiſe *Solomon*) is the candle of the Lord, (*Prov.* 20. 27.) ſearching all the inward parts of the belly. And the dear Apoſtle: In him was life, and SECT 2

BOOK 2. *Lumen aliquod substantiale animæ habere haud improbe videmur advertere, quando in Evangelio*

and the life was the light of men, *Joh.* 1. 4. and more fully, soon after: That light was the true light that lighteth every man that cometh into the world. *v.* 9.

legitur, quod illuminat omnem hominem venientem in mundum: Deinde quod in cogitatione positi nescio quid tenue, volubile, clarum in nobis inesse sentimus, quod respicit sine sole, quod videt sine extraneo lumine: Nam si ipsum in se lucidum non esset, verum tantam conspicientiam non haberet: Tenebrosis istis non sient data; omnia cæca torpescunt. Cassiodor. de Anima. Cap. 10.

Calvin in loc.

No man can be so fondly charitable, as to think every man that comes into the world, illightned by the spirit of regeneration: It is then that intellectuall light of common nature, which the great illuminator of the world beams forth into every soul, in such proportion as he finds agreeable to the capacity of every subject: Know thy self therefore.

O man, and know thy maker: God hath not put into thee a dark ſoul: or ſhut up thy inward powers in a dungeon of comfortleſſe obſcuritie; but he hath ſet up a bright ſhining Lamp in thy breaſt: whereby thou maieſt ſufficiently diſcern naturall and morall truths, the principles and concluſions whether of nature or art, herein advancing thee above all other viſible Creatures, whom he hath confined (at the beſt) to a mere opacity of outward and common ſenſe; But if our naturall light ſhall, through the bleſſing of God, be ſo happily improved, as freely to give place to the ſpirituall, reaſon to faith, ſo that the ſoul can now attain to ſee him that is inviſible, and in his light to ſee light, now, even whiles it is over-ſhaded with the interpoſition of this earth, it is already entered within the verge of glorie: But, ſo ſoon as

SECT. 2.

Pſal. 36. 6.

BOOK 2. as this vail of wretched mortality is done away; now it enjoyes a clear heaven for ever, and sees as it is seen.

Amongst many heavenly thoughts, wherewith my ever-dear and most honoured, and now blessed friend, the late *Edward* Earl of *Norwich*, had wont to animate himself against the encounter with our last enemy Death; this was one not of the meanest; that in the very instant of his souls departing out of his body, it should immediately enjoy the vision of God: And certainly so it is, The spirits of just men, need not stand upon distances of place, or space of time, for this beatificall sight; but so soon as ever they are out of their clay lodging, they are in their spiritu ll heaven even whiles they are happily conveying to the locall; for since nothing hindred them from that happy sight, but the interposition

SECT. 2.

interpoſition of this earth, which we carry about us, the ſpirit being once free from that impediment, ſees as it is ſeen, being inſtantly paſſed into a condition like unto the Angels; wel therefore are theſe coupled together by the bleſſed Apoſtle, who in his divine rapture had ſeen them both; Ye are come (ſaith he) unto Mount *Sion*, and unto the City of the living God, the heavenly *Jeruſalem*; and to an innumerable company of Angels, and to the ſpirits of juſt men made perfect. As then the Angels of God, whereſoever they are (though imployed about the affairs of this lower world) yet do ſtill ſee and enjoy the viſion of God; ſo do the ſouls of the righteous, when they are once eaſed of this earthly load: Doubtleſſe, as they paſſed through degrees of Grace, whiles they took up with theſe homely lodgings of clay; ſo they

2 Cor. 5. 1.

Heb. 12. 22.

BOOK 2.

B. Andrews in his answer to Bellarmine.

may passe through degrees of blisse, when they are once severed. And if (as some great Divines have supposed) the Angels themselves shall receive an augmentation of happinesse at the day of the last judgement, when they shall be freed from all their charge and imployments, (since the perfection of blessednes consists in rest, which is the end of all motion) how much more shal the Saints of God then receive an enlargment of their felicity; but in the mean time, they are entered into the lists of their essential beatitude, over the threshold of their heaven. How full and comfortable is that profession of the great Apostle, who when he had sweetly diverted the thoughts of himself and his Corinthians from their light afflictions to an eternall weight of excelling glory, from things temporall, which are seen, to those everlasting, which are not

not ſeen: addes; For we know that if our earthly houſe of this Tabernacle be diſſolved, we have a building not made with hands eternall in the heavens; more then implying, that our eye is no ſooner off from the temporall things, then it is taken up with eternall objects; and that the inſtant of the diſſolution of theſe clay cottages, is the livery and ſeiſin of a glorious and everlaſting manſion in heaven. Canſt thou believe this O my ſoul, and yet recoil at the thought of thy departure? wert thou appointed after a dolorous diſſolution to ſpend ſome hundreds of years at the fore-gates of glory (though in a painleſs expectation of a late happineſſe) even this hope were a pain alone; but if ſenſe of pain were alſo added to the delay, this were more then enough to make the condition juſtly dreadfull: But now that one minute ſhuts our

GEN. 2.

2 Cor. 5. 1.

BOOK 2.

eyes, and opens them to a clear ſight of God, determines our miſery, and begins our bleſſedneſſe; Oh the cowardiſe of our unbeleefe, if we ſhrinke at ſo momentany a purchaſe of eternity! How many have we known that for a falſe reputation of honour have ruſhed into the jawes of Death, when we are ſure they could not come back to enjoy it; and do I tremble at a minutes pain, that ſhall feoffe me in that glory, which I cannot but for ever enjoy? How am I aſhamed to hear an heathen *Socrates*, encouraging himſelfe againſt the feares of Death from his reſolution of meeting with ſome fmous perſons in that other world, and to feel my ſelf ſhrugging at a ſhort brunt of pain, that ſhall put me into the bliſſe-making preſence of the All-glorious God, into the ſight of the glorified humanity of my dear Redeemer

Redeemer, into the Society of all the Angels and Saints of heaven?

SECT. 2.

SECT. III.

Of the Souls perpetual vigilancy, and fruition of God.

IT is no other then a frantick dream of thoſe erroneous ſpirits that have fancied the ſleep of the ſoul, and that ſo long and deep a ſleep, as from the evening of the diſſolution, till the morning of the reſurrection; So as all that while, the ſoul hath no viſion of God, no touch of joy or pain. An errour wickedly rak't up out of the aſhes of thoſe Arabick Hereticks, whom *Origen* is ſaid to have reclaimed: and ſince that time, taken up (if they be not ſlandered) by the Armenians, and *Fratricelli*; and once countenanced, and abetted by Pope *John* the 22. (as Pope *Adrian*

Book 2.

neſſeth,) yea ſo inforced by him, upon the Univerſity of *Paris*, as that all acceſſe to degrees was barred to any whoſoever refuſed to ſubſcribe, and ſwear to that damnable poſition: The Minorites began to finde reliſh in that poiſon, which no doubt had proceeded to further miſchief, had not the interpoſition of *Philip* the-then-French king happily quelled that uncomfortable and pernicious doctrine, ſo as we might have hoped it ſhould never have dared more to look into the light. But, wo is me, theſe prodigious times amongſt a world of other uncouth hereſies, have not ſtuck to fetch even this alſo (wel-worſ'd) back from that region of darkneſſe, whither it was ſent: Indeed who can but wonder that any Chriſtian can poſſibly give entertainment to ſo abſurd a thought; whiles he hears his Saviour ſay, Father I will that

Joh. 17. 24.

thev

they alſo whom thou haſt given me, be with me, where I am; and that (not in a ſafe ſleep) they may behold my glory, which thou haſt given me: Behold it? yea, but when? at laſt perhaps when the body ſhall be reſumed? Nay, (to choak this cavill) the bliſſe is preſent, even already poſſeſſed; The glory which thou gaveſt me I have given to them: It was accordingly his gracious word to the penitent theef, This day ſhalt thou be with me in Paradiſe: How clear is that of the choſen veſſell, oppoſing our preſent condition to the ſucceeding: For now we ſee through a glaſſe darkly; but then (that is, upon our diſſolution) face to face, the face of the ſoul to the face of God: The infinit amiableneſs whereof was that which inflamed the longing deſire of the bleſſed Apoſtle to depart and to be with Chriſt; as knowing theſe

SECT. 2.

V. 22.

1 Cor. 13. 12.

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two inſeparable, the inſtant of his departure, and his preſence with Chriſt: elſe the departure were no leſſe worthy of fear, as the utmoſt of evils, then now it is of wiſhing for, as our entrance into bleſſedneſſe: Away then with that impious frenzie of the ſouls, whether mortality, or ſleep in death: No, my ſoul, thou doeſt then begin to live, thou doeſt not awake till then: now whiles thou art in the bed of this living clay, thine eyes are ſhut, thy ſpirituall ſenſes are tyed up, thou art apt to ſnort in a ſinfull ſecurity; thou dreameſt of earthly vanities; then, only then are thine eyes opened, thy ſpirituall faculties freed; all thy powers quickned, and thou art perpetually preſented with objects of eternall glory. And if at any time during this pilgrimage, thine eyelids have been ſome little raiſed by divine Meditations, yet how narrowly, how dimly art thou

thou wont to ſee? now thine eies ſhall be ſo broadly and fully opened, that thou ſhalt ſee whole heaven at once; yea, which is more, the face of that God, whoſe preſence makes it heaven: Oh glorious ſight! O moſt bleſſed condition! Wiſe *Solomon* could truly obſerve that the eye is not ſatisfied with ſeeing; neither indeed can it be here below; nothing is ſo great a glutton as the eye; for when we have ſeen all that we can, we ſhall ſtill wiſh to ſee more; and that more is nothing if it be leſſe then all; but this infinite object (which is more then all) ſhall ſo fill and ſatisfie our eyes, that we cannot deſire the ſight of any other; nor ever be glutted with the ſight of this; Old *Simeon* when once he had lived to ſee the Lord of life cloathed in fleſh, could ſay, Lord now letteſt thou thy ſervant depart in peace for mine eyes have ſeen thy ſalvation: if

SECT. 3

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he were so full of the sight of his Saviour in the weakness of humane flesh, and in the form of a servant; how is he more then fated with the perfection of joy, and heavenly detestation, to see that Saviour clothed with majesty; to see his all glorious Godhead; and so to see, as to enjoy them; and so enjoy them, as that he shall never intermit their sight and fruition to all eternity.

SECT. IV.

Of the knowledge of the glorified.

AS concerning all other matters, what the knowledge is of our souls, separated, and glorified, we shall then know when ours come to be such: in the mean time, we can much less know their thougths, then they can know ours: sure

SECT. 4

we are, they do not know in ſuch manner as they did, when they were in our boſomes; by the help of ſenſes and phantaſms, by the diſcurſive inferences of ratiocination; but as they are elevated to a condition ſuitable to the bleſſed Angels; ſo they know like them: though not by the meanes of a naturall knowledge, as they, yet by that ſupernaturall light of intimation, which they receive by their glorified eſtate: Whether by vertue of this divine illumination they know the particular occurrences which we meet with here below, he were bold that would determine. Only this we may confidently affirme, that they do clearly know al thoſe things which do any way appertain to their eſtate of bleſſedneſſe. Amongſt which, whether the knowledge of each other in that region of happineſſe may juſtly be ranked, is not unworthy

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thy of our diſquiſition. Doubtleſſe, as in God there is all perfection eminently, and tranſcendently, ſo in the ſight and fruition of God, there cannot be but full and abſolute felicity; yet this is ſo farre from excluding the knowledge of thoſe things which derive their goodneſſe and excellency from him, as that it compriſeth, and ſuppoſeth it: Like as it is alſo in our affections; we love God only as the chief good; yet ſo as that we love other things in order to God; Charity is no more ſubject to loſſe, then knowledge, both theſe ſhall accompany our ſouls to and in that other world. As then, we ſhall perfectly love God, and his Saints in him; ſo ſhall we know both: and though it be a ſufficient motive of our love in heaven, that we know them to be Saints; yet it ſeems to be no ſmall addition to our happineſſe, to know that thoſe Saints

were

SECT. 4.

were once ours: And if it be a juſt joy to a parent here on earth to ſee his child gracious, how much more aceſſion ſhall it be to his joy above, to ſee the fruits of his loines glorious, when both his love is more pure, and their improvement abſolute? Can we make any doubt that the bleſſed Angels know each other? how ſenſeleſſe were it to grant that no knowledge is hid from them, but of themſelves? Or can we imagine that thoſe Angelicall ſpirits do not take ſpeciall notice of thoſe ſouls which they have guarded here, and conducted to their glory? If they do ſo, and if the knowledge of our beatified ſouls ſhall be like to theirs, why ſhould we abridg our ſelves more then them, of the comfort of our interknowing? Surely our diſſolution ſhall abate nothing of our naturall faculties; our glory ſhal advance them; ſo as what we

once

once knew we ſhall know better: and if our ſouls can then perfectly know themſelves, why ſhould they be denied the knowledge of others?

Doubt not then, O my ſoul, but thou ſhalt once ſee (beſides the face of thy God, whoſe glory fils heaven and earth) the bleſſed ſpirits of the ancient Patriarchs, and Prophets, the holy Apoſtles and Evangeliſts, the glorious Martyrs and Confeſſors; thoſe eminent Saints, whoſe holineſs thou wert wont to magnifie; and amongſt them, thoſe in whom nature and grace have eſpecially intereſſed thee, thou ſhalt ſee them, and enjoy their joy and they thine: How oft have I meaſured a long and foul journey to ſee ſome good friend, and digeſted the tediouſneſſe of the way with the expectation of a kind entertainment, and the thought of that complacency which I ſhould take in ſo dear a preſence?

preſence? and yet perhaps, when I have arrived, I have found the houſe diſordered, one ſick, another diſquieted, my ſelfe indiſpoſed; with what cheerfull reſolution ſhould I undertake this my laſt voyage, where I ſhal meet with my beſt friends, and find them perfectly happy, and my ſelfe with them?

SECT. 5.

SECT. V.

Of the glory of heaven injoyed by bleſſed Souls.

HOw often have I begged of my God, that it would pleaſe him to ſhew me ſome little glimpſe of the glory of his Saints? It is not for me to wiſh the ſight (as yet) of the face of that divine Majeſty; This was two much for a *Moſes* to ſue for; my ambition only is, that I might, if but as it were through

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through ſome cranie, or key-hole of the gate of heaven, ſee the happy condition of his glorious ſervants. I know what hinders me, my miſerable unworthineſſe, my ſpiritual blindneſſe. O God, if thou pleaſe to waſh off my clay with the waters of thy *Siloam*, I ſhall have eyes; and if thou anoint them with thy precious eye-ſalve, thoſe eyes ſhall be clear, and enabled to behold thoſe glories which ſhall raviſh my ſoul. And now, Lord, what pure and reſplendent light is this, wherein thy bleſſed ones dwel? How juſtly did thine Ecſtatical Apoſtle call it the inheritance of the Saints in light? light unexpreſſible, light unconceivable, light inacceſſible? Lo, thou that haſt prepared ſuch a light to this inferiour world for the uſe and comfort of us mortall creatures, as the glorious Sun, which can both inlighten and dazle the eyes of all beholders.

C Iof. 1, 12.

haſt

haſt proportionally ordained a light to that higher world, ſo much more excellent then the Sun, as heaven is above earth, immortality above corruption. And if wiſe *Solomon* could ſay truly, the light *is* ſweet, and a pleaſant thing it is for the eyes to ſee the Sun; how infinitely delectable is it in thy light to ſee ſuch light as may make the Sun in compariſon thereof, darkneſſe? In thy preſence is the fulneſs of joy, and at thy right hand are pleaſures for evermore. What can be wiſhed more, where there is fulneſs of joy? and behold thy preſence, O Lord, yeelds it. Could I neither ſee Saint nor Angell in that whole Empyreall heaven, none but thine infinite ſelf, thy ſelf alone were happineſs for me more then enough; But as thou, in whom here below we live, and move, and have our beeing, detracteſt nothing from thine all-ſufficiency, but addeſt

SECT. 5.

Eccleſ. 11, 7.

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addeſt rather to the praiſe of thy bounty, in that thou furniſheſt us with variety of means of our life and ſubſiſtence: ſo here it is the praiſe of thy wonderfull mercies which thou alloweſt us (beſides thine immediate preſence) the Society of thy bleſſed Angels, and Saints, wherein we may alſo enjoy thee. And if the view of any of thoſe ſingle glories be enough to fil my ſoul with wonder, and contentment: how muſt it needs run over at the ſight of thoſe worlds of beauty and excellency, which are here met and united? Lo here the bleſſed Hierarchy of innumerable Angels, there the glorious company of the Apoſtles here the goodly fellowſhip of the Patriarchs and Prophets there the noble Army of Martyrs. here the troops of laborious Paſtors and Teachers, there the numberleſſe multitudes of holy and conſcionable Profeſ-

ſors.

SECT. 5.

lors. Lord, what exquiſite order is here, what perfection of glory! And if even in thine eyes thy poor deſpiſed Church upon earth, be ſo beautifull and amiable, fair as the Moon clear as the Sun, (which yet in the eyes of fleſh ſeems but homely and hard-favoured) how infinite graces and perfections ſhall our ſpirituall eies ſee in thy glorified ſpouſe above? what pure ſanctity? what ſincere charity? what clear knowledge? what abſolute joy? what entire union? what wonderfull majeſty? what compleat felicity? All ſhine alike in their eſſentiall glory but not without difference of degrees; All are adorned with crowns, ſome alſo with coronets, ſome gliſter with a skie-like, others with a ſtar-like clearneſſe; the leaſt hath ſo much as to make him ſo happy that he would not wiſh to have more; the greateſt hath ſo much,

Cant 6. 10.

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much, that he cannot receive more; O divine distribution of bounty, where is no possibility of either want, or envy! Oh transcendent royalty of the Saints! one heaven is more then a thousand kingdoms; and every Saint hath right to all: so as every Subject is here a Soveraign, and every Soveraign is absolute under the free homage of an infinite Creatour. Lo here, crowns without cares, scepters without burden, rule without trouble, raigning without change: Oh the transitory vanity of all earthly greatness! Gold is the most during metall, yet even that yeelds to age: *Solomons* rich Diadem of the pure gold of Ophir, is long since dust: these crowns of glory are immarcescible, incorruptible; beyond all the compasse of time, without all possibility of alteration. Oh the perishing and unsatisfying contentments of earth! how

how many poor great ones below have that which they call honour and riches, and enjoy them not, and if they have enjoyed them, complain of ſatiety, and worthleſneſs! Lo here, a free ſcope of perfect joy, of conſtant bleſſedneſſe, without mixture, without intermiſſion; each one feels his own joy, feels each others; all rejoyce in God with a joy unſpeakeable, and full of glory; and moſt ſweetly bathe themſelves in a pure and compleat blisfulneſſe. This very ſight of bleſſed ſouls is happineſſe, but oh, for the fruition! Go now, my ſoul, and after this proſpect, doat upon thoſe ſilly profits and pleaſures which have formerly bewitched thee; and (if thou canſt) forbear to long after the poſſeſſion of this bleſſed immortality; and repine at the meſſage of this ſo advantagious a tranſlation; and pity and lament the remove of thoſe dear pieces of thy

SECT. 5

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thy self, which have gone before thee to this unspeakable felicity.

SECT. VI.

Wherein the glory of the Saints above consisteth, and how they are imployed.

SUch is the place, such is the condition of the blessed; What is their imployment? How do they spend, not their time but their eternity? How? but in the exercise of the perpetual acts of their blessedness, vision, adhesion, fruition? who knows not that there is a contract passed betwixt God and the regenerate soul here below; out of the engagement of his mercy and love, he endows her with the precious graces of Faith, of Hope, of Charity. Faith, whereby she knowingly apprehends

apprehends her intereſt in him: Hope, whereby ſhe cheerfully expects the ſul accompliſhment of his gracious promiſes: Charity, whereby ſhe is feelingly and comfortably poſſeſſed of him, and clings cloſe unto him. In the inſtant of ſour diſſolution, we enter into the conſummation of this bleſſed mariage: wherein it pleaſeth our bountifull God, to endow his glorified ſpouſe with theſe three priviledges and improvements of her beatitude, anſwerable to theſe three divine graces: Viſion anſwers to Faith, for what our faith ſees, and apprehends here on earth, and afar off as Travellers; our eſtate of glorification exhibits to us clearly, and at hand, as comprehenſors: the object is the ſame, the degrees of manifeſtation differ. Adheſion anſwers to our Hope; for what our hope comfortably expected, and longed for, we do now lay hold on as preſent and

SECT. 6

BOOK 2.

and are brought home to it indissolubly: Fruition, lastly, answers to charity; for what is fruition, but a taking pleasure in the thing possessed, as truly delectable, and as our owne; and what is this but the perfection of love? Shortly, what is the end of our faith but sight? what the end of our hope but possession? what the end of our love but enjoying? Lo then the inseparable and perpetual sight, possession, enjoyment, of the infinitely amiable, and glorious Deity, is not more the imployment then the felicity of Saints: and what can the soul conceive matchable to this happinesse? The man after Gods own heart had one boon to ask of his Maker; it must be sure some great suite wherein a favourite will set up his rest: One thing have I desired of the Lord, which I will require, even that I may dwell in the house of the Lord, all the dayes of my life; to behold

Psal. 27. 4.

hold the fair beauty of the Lord, and to visit his holy Temple. Was it so contenting an happinesse to thee (O *David*) to behold for a moment of time, the fair beauty of the Lord in his earthen Temple, where he meant not to reveal the height of his glory; how blessed art thou now, when thy soul lives for ever in the continuall prospect of the infinite beauty and majesty of God, in the most glorious and eternall sanctuary of heaven? It was but in a cloud and smoke, wherein God shewed himselfe in his materiall house; above, thou seest him cloathed in an heavenly, and incomprehensible light; and if a little glimpse of celestiall glory in a momentary transfiguration so transported the prime Apostle, that he wisht to dwell still in *Tabor*: how shall we be ravished with the full view of that all-glori-

SECT. 6

BOOK 2. ous Deity, whose very sight gives blessedness? What a life doth the presence of the Sun put into all Creatures here below? yet the body of it is afar off, the power of it created and finite: Oh then how perfect and happy a life must we needs receive from the Maker of it, when the beams of his heavenly glory shall shine in our face? Here below our weak senses are marred with too excellent objects; our pure spirits above cannot complain of excesse, but by how much more of that divine light they take in, are so much the more blessed. There is no other thing wherein our sight can make us happy; we may see all other objects, and yet be miserable; here, our eyes conveigh into us influences of blisse; yet not our eyes alone: but as the soul hath other spiritual senses also, they are wholly possessed of God: our adhesion is as it were an heavenly

venly touch, our fruition as an heavenly taſte of the everbleſſed Deity; ſo the glorified ſoul in ſeeing God, feelingly apprehends him as its own; in apprehending ſweetly enjoyes him, to all eternity, finding in him more abſolute contentment then it can be capable of, and finding it ſelfe capable of ſo much as make it everlaſtingly happy. Away with thoſe brutiſh Paradiſes of Jews, and Turks and ſome Judaizing Chiliaſts, who have placed happineſſe in the full feed of their ſenſual appetite, inverting the words of the Epicurean in the Goſpell: He could ſay, Let us eat and drink, for to morrow we ſhall dye: they, Let us dye, for we ſhall eat and drinke; men, whoſe belly is their God; their kitchen their heaven: The ſoul that hath had the leaſt ſmack, how ſweet the Lord is in the weak apprehenſion of Grace here below, eaſily contemns

SECT. 6.

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these dunghil-felicities, & cannot but long after those true and satisfying delights above, in comparison whereof all the pleasures of the paunch and palate, are but either savorless or noisome.

Feast thou thy self, onwards O my soul, with the joyful hope of this blessed vision, adhesion, fruition: Alas, here thy dim eyes see thy God through clouds and vapours, and not without manifold diversions, here thou cleavest imperfectly to that absolute goodnesse, but with many frail interceptions, every prevalent temptation looseth thy hold, and makes thy God and thee strangers; here thou enjoyest him sometimes in his favours, seldome in himselfe; and when thou doest so, how easily art thou robb'd of him by the interpositions of a crafty, and bewitching world? There thou shalt so see him, as that thou shalt never look off;

so

so adhere to him, as never to be severed; so enjoy him, that he shall ever be all in all to thee, even the soul of thy soul; thy happiness is then essentiall; thy joy as inseparable, as thy being. SECT. 7.

SECT. VII.

In what terms the departed Saints stand to us; and what respects they bear to us.

Such is the felicity wherein the separate soules of Gods elect ones are feoffed, for ever: But, in the mean time, what terms do they stand in to their once-partners, these humane bodies? to these the forlorn companions of their pilgrimage and warfare? Do they despise these houses of clay, wherein they once dwelt? or have they with *Pharaohs* Courtier, forgotten their fellow-prisoner?

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Far be it from us to entertain ſo injurious thoughts of thoſe ſpirits, whoſe charity is no leſs exalted then their knowledge: Some graces they do neceſſarily leave behinde them; There is no room for faith, where there is preſent viſion; no room for hope, where is full fruition; no room for patience, where is no poſſibility of ſuffering: but charity can never be out of date, charity both to God and man: As the head and body myſtical are undivided, ſo is our love to both; we cannot love the head, and not the body; we cannot love ſome limbs of the body, and not others: The triumphant part of the Church then, which is above, doth not more truly love each other glorified, then they love the warfaring part beneath: neither can their love be idle, and fruitleſſe; they cannot but wiſh well therefore to thoſe they love: That the glorified Saints, then

SECT. 7.

then, above in a generality wiſh for the good eſtate, and happy conſummation of their conflicting brethren here on earth, is a truth, not more void of ſcruple, then full of comfort. It was not ſo much revenge, which the ſouls under the Alter pray for upon their murderers; as the accompliſhment of that happy reſurrection, in which that revenge ſhall be perfectly acted. The prayer in *Zachary* (and Saints are herein parallel) is, O Lord of hoſts how long wilt thou not have mercy on *Jeruſalem*, and on the Cities of *Judah*, againſt which thou haſt had indignation? we do not uſe to joy, but in that which we wiſh for: There is joy in heaven, in the preſence of the Angels for ſinners repenting: In the preſence of the Angels, therefore, on the part of the Saints, none but they dwell together. Oh ye bleſſed Saints, we praiſe God

Revel. 6.

Zach. 1, 12.

Luk. 15. 7. 10.

Book 2.

for you for your happy departure, for your crown of immortalitie: Ye do in common, ſue to God for us, as your poore fellow-members, for our happy eluctation out of thoſe miſeries and tentations, wherewith we are continually conflicted here below, and for our Societie with you in your bleſſedneſs. Other terms of communion, we know none: As for any local preſence, or particular correſpondence, that ye may have with any of us, as we cannot come to know it; ſo, if we would, we ſhould have no reaſon to diſclaim it. *Johannes á Jeſu-Maria*, a modern Carmelite, writing the life of *Thereſia* (Sainted lately by *Gregory* 15.) tels us, that as ſhe was a vigilant overſeer of her votaries in her life; ſo in, and after death ſhe would not be drawn away from her care, and attendance; For (ſaith he) if any of her ſiſters did but talk in the ſet hours of their

Joh. a Jeſu. Mar l. 5. de vit. Thereſ. c. 3

SECT. 7.

their ſilence, ſhe was wont by three knocks at the doore of the Cell, to put them in mind of their enjoyned taciturnity; and on a time appearing (as ſhe did often) in a lightſome brightneſſe, to a certain Carmelite, is ſaid thus to beſpeak him; *Nos cœleſtes, &c.* We Citizens of heaven, and ye exiled pilgrims on earth, ought to be linked in a league of love, and purity, &c. Me thinks the reporter ſhould fear this to be too much good fellowſhip for a Saint; I am ſure neither Divine nor ancient Story had wont to afford ſuch familiarity; And many have mis-doubted the agency of worſe, where have appeared leſſe cauſes of ſuſpition: That this was (if any thing) an ill ſpirit under that face, I am juſtly confident; neither can any man doubt, that looking further into the relation, finds him to come with a lye in his mouth: For thus he goes on,

Nos cœleſtes ac vos exules amore ac puritati ſæderate eſſe debemus, &c.

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Nos cœlites intuentes divinitatem; vos exules Eucharistiam venerantes; quam eo affectu quo nos divinitatem suspicimus, colere debetis. Ibid.

[We celestiall ones behold the Deity, ye banished ones worship the Eucharist; which ye ought to worship with the same affection, wherewith we adore the Deity;] such perfume doth this holy Devill leave behind him: The like might be instanced in a thousand apparitions of this kind, all worthy of the same entertainment.

As for the state of the souls of *Lazarus*, of the Widows son, of *Jairus* his daughter, and of *Tabitha*, whether there were, by divine appointment, a suspension of their finall condition for a time (their souls awaiting not farre off from their bodies, for a further disposition) or, whether they were for the manifestation of the miraculous power of the Son of God, called off from their setled rest, some great Divines may dispute, none can determine: where God is silent, let us be willingly ignorant: with mor-

more ſafety and aſſurance may we inquire into thoſe reſpects, wherein the ſeparated ſoul ſtands to that body, which it left behind it for a prey to the worms, a captive to death, and corruption: For certainly, though the parts be ſevered, the relations cannot be ſo: God made it intrinſecally naturall to that ſpirituall part to be the form of man, and therefore to animate the body. It was in the very infuſion of it created, and in the creating, infuſed into this coeſſentiall receptacle; wherein it holds it ſelf ſo intereſſed, as that it knows there can be no full conſummation of its glory without the other half. It was not therefore more loath to leave this old partner in the diſſolution, then it is now deſirous to meet him again; as well knowing in how much happier condition they ſhall meet, then they formerly parted: Before this droſſie piece

SECT. 7.

BOOK. 2.

piece was cumberſome, and hindred the free operations of this active ſpirit; now, that by a bleſſed glorification it is ſpiritualized, it is every way become pliable to his renued partner, the Soul, and both of them to their infinitely glorious Creatour.

SECT. VIII

The reunion of the body to the ſoul both glorified.

LO then ſo happy a reunion, as this materiall world is not capable of (till the laſt fire have refined it) of a bleſſed ſoul, met with a glorified body, for the peopling of the new heaven; who can but rejoyce in ſpirit to foreſee ſuch a glorious communion of perfected Saints?

SECT 8.

Saints? to ſee their bodies with a clear brightneſs, without all earthly opacity; with agility, without all dulneſſe; with ſubtility, without groſneſs; with impaſſibility, without the reach of annoyance or corruption? There and then ſhalt thou, O my ſoul, looking through clarified eyes, ſee and rejoyce to ſee that glorious body of thy dear God and Savior, which he aſſumed here below; and wherein he wrought out the great work of thy redemption; there ſhalt thou ſee the radiant bodies of all thoſe eminent Saints, whoſe graces thou hadſt wont to wonder at, and weakly wiſh to imitate; There ſhall I meet with the viſible partners of the ſame unſpeakeable glory, my once dear parents, children, friends, and (if there can be roome for any more joy in the ſoul, that is taken up with God) ſhall both communicate, and appropriate our

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our mutuall joyes: There ſhall we indiſſolubly with all the chore of heaven paſſe our evi-ternity of bliſſe in lauding and praiſing the incomprehenſibly-glorious Majeſty of our Crea-tour, Redeemer, Sanctifier; in perpetuall Hallelujahs to him that ſits upon the Throne: And canſt thou, O my ſoul, in the expectation of this happi-neſſe, be unwilling to take leave of this fleſh for a minute of ſeparation? How well art thou contented to give way to this body, to ſhut up the windows of thy ſenſes, and to retire it ſelf after the toil of the day, to a nightly reſt, whence yet thou knoweſt it is not ſure to riſe; or if it do, yet it ſhall riſe but ſuch as it lay down; ſome little freſher, no whit better; and art thou ſo loath to bid a cheerfull good-night to this piece of my ſelfe, which ſhall more ſure-ly riſe then lye down, and

no

not more ſurely riſe, then riſe glorious ? Away with this weak and wretched infidelity : without which, the hope of my change would be my preſent happineſſe, and the iſſue of it mine eternull glory : Even ſo, Lord Jeſus, come quickly.

SECT 8.

THE

THE INVISIBLE WORLD.

The Third BOOK.

Sect. I.

Of the Evill Angels.

Of their first sin and fall.

HITHERTO our thoughts have walked through the lightsome and glorious regions of the spirituall world; now it is no lesse requisite to cast some glances

SECT. I.

glances towards thoſe dreadful and darkſome parts of it; where nothing dwels but horror and torment: Of the former, it concerns us to take notice for our comfort; of theſe latter for terrour, caution, reſiſtance.

Fr. Haytonus in paſſagio terræ ſanctæ. Anno 1300. editus a Nicol. Salcone.

I read it reported by an ancient Travailer, *Haytonus*, of the Order of the *Premonſtratenſis*, and couſin (as he ſaith) to the then-King of *Armenia*, that he ſaw a country in the Kingdome of *Georgia* (which he would not have believed, except his eyes had ſeen it) caldel *Hamſen*, of three dayes journey about, covered over with palpable darkneſſe, wherein ſome deſolate people dwell; for thoſe which inhabit upon the borders of it, might hear the neighing of horſes, and crowing of cocks, and howling of dogs, and other noiſes, but no man could go in to them, without loſſe of himſelfe: Surely

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Surely this may ſeem ſome ſleight repreſentation of the condition of Apoſtate Angels, and reprobate ſouls: Their region is the kingdom of darkneſs, they have onely light enough to ſee themſelves eternally miſerable; neither are capable of the leaſt glimpſe of comfort, or mitigation. But, as it fals out with thoſe, which in a dark night bear their own light, that they are eaſily diſcerned by an enemy that waits for them, and good aim may be taken at them, even whiles that enemy lurks unſeen of them: ſo it is with us in theſe ſpirituall ambuſhes of the infernall powers, their darkneſſe and our light gives them no ſmal advantage againſt us. The ſame power that clears and ſtrengthens the eyes of our ſoul to ſee thoſe over-excelling glories of the good Angels, can alſo enable us to pierce thorough that helliſh obſcurity, and to deſcrie

SECT. 1.

deſcrie ſo much of the natures and condition of thoſe evill ſpirits as may render us both wary, and thankful.

In their firſt creation there were no Angels but of light, that any of them ſhouſd bring evill with him from the moment of his firſt beeing, is the exploded hereſie of a *Manes*, a man fit for his name; and if *Prateolus* may be beleeved, of the Trinitarians; yea, blaſphemy rather, caſting mire in the face of the moſt pure and holy Deity: For, from an abſolute goodneſſe, what can proceed but good? And if any then of thoſe ſpirits could have been originally evil, whence could he pretend to fetch it? Either three muſt be a predominant principle of evill; or a derivation of it from the fountain of infinite goodneſs, either of which were very monſters of impiety: All were once glorious ſpirits; ſin changed their hue, and made many

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many of them ugly Devils: Now ſtraight I am apt to think, Lord! how ſhould ſin come into the world? how into Angels? God made all things good; ſin could be no work of his: How ſhould the good that he made, produce the evill which he hates? Even this curioſity muſt receive an anſwer.

The great God when he would make his nobleſt creature, found it fit to produce him in the neareſt likeneſſe to himſelf; and therefore to indue him with perfection of underſtanding, and freedome of will, either of which being wanting there could have been no excellency in that which was intended for the beſt: ſuch therefore did he make his Angels: Their will being made free had power of their own inclinations; thoſe free inclinations of ſome of them, ſwayed them awry from that higheſt end which they ſhould have ſolely aimed

SECT. I.

aimed at, to a faulty reſpect, unto oblique ends of their own.

Hence was the beginning of ſin; for as it fals out in cauſes efficient, that when the ſecondary agent ſwarves from the order and direction of the principal, ſtraightwaies a fault thereupon enſues (as when the leg by reaſon of crookedneſſe, fails of the performance of that motion, which the appetitive power injoined, an halting immediately follows) ſo it is in finall cauſes alſo, (as *Aquinas* acutely) when the ſecondary end is not kept in, under the order of the principall and higheſt end, there grows a ſin of the will, whoſe object is ever good: but if a ſuppoſed, & ſelf reſpective good be ſuffer'd to take the wall of the beſt, & abſolute good, the will inſtantly proves vicious. As therefore there can be no poſſible fault incident into the will of him who propounds to himſelf as his only

BOOK 3.

ly good, the utmoſt end of all things, which is God himſelf; ſo, in whatſoever willer, whoſe own particular good is contained under the order of another higher good, there may (without Gods ſpeciall confirmation) happen a ſin in the will: Thus it was with theſe revolting Angels, they did not order their own particular (ſuppoſed) good to the ſupream and utmoſt end; but ſuffered their will to dwell in an end of their own; and by this means did put themſelves into the place of God; not regulating their wils by another ſuperior, but making their will, the rule of their own deſires; which was in effect, to affect an equality with the higheſt Not that their ambition went ſo high as to aſpire to an height of goodneſs, orgreatneſſe, equall to their infini e Creatour; This (as the greater Leader of the Schoo. hath determined it) could not

fall

SECT. I.

fall into any intelligent nature, ſince it were no other, then to affect his own not being; for as much as there can be no beeing at all, without a diſtinction of degrees, and ſubordinations of beeings: This was (I ſuppoſe) the threſhold of leaving their firſt eſtate: Now it was with Angelicall ſpirits as it is with heavy bodies, when they begin to fail they went down at once, ſpeedily paſſing through many degrees of wickedneſſe. Let learned *Gerſon* ſee upon what grounds he conceives, that in the beginning their ſin might be veniall, afterwards ariſing to the height of maliciouſneſs; whom *Salmeron* ſeconds by ſeven reaſons, alledged to that purpoſe; labouring to prove that before their precipitation, they had large time, and place of repentance; the point is too high for any humane determination: this we know too well by our ſelves, that even the will

Book 3. will of man, when it is once let looſe to ſin, finds no ſtay; how much more of thoſe active ſpirits, which by reaſon of their ſimple and ſpirituall nature, convert themſelves wholly to what they do incline?

What were the particular grounds of their defection and ruine, what was their firſt ſin, it is neither needfull, nor poſſible to know; I ſee the wracks of this curioſity in ſome of the Ancient, who miſguiding themſelves by a falſe Compaſſe of miſ-applyed Texts, have ſplit upon thoſe ſhelves which their miſcarriage ſhall teach me to avoid; If they have made *Lucifer*. (that is, the morning Star) a Devill, and miſtake the King of *Babylon* for the Prince of darkneſſe, as they have palpably done, I dare not follow them. Rather let me ſpend my thoughts in wondring at the dreadfull juſtice, and the incomprehenſible mercy of our great

Iſa. 14. 12.

great and holy God, who having caſt theſe Apoſtate Angels into hell, and reſerved them in everlaſting chains under darkneſſe, unto the judgement of the great day, hath yet graciouſly found out a way to redeem miſerable mankinde from that horible pit of deſtruction:, It is not for me to buſie my ſelf in finding out reaſons of difference for the aggravation of the ſin of Angels and abatement of mans; as that ſin began in them, they were their own tempters: that they ſinned irreparably, ſince their fall was to them as death is to us: How ever it were, Curſed be the man who ſhall ſay that the ſin of any creature exceeds the power of thy mercy, O God, which is no other then thy ſelfe, infinite; whiles therefore I lay one hand upon my mouth, I liſt up the other in a ſilent wonder, with the bleſſed Apoſtle, and ſay, How unſearchable are thy

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judgements, and thy wayes past finding out.

SECT. IV.

Of the number of Apostate Spirits.

WHo can but tremble to thinke of the dreadfull precipice of these damned Angels, which from the highest pitch of heaven, were suddainly thrown down into the dungeon of the nethermost hell? who can but tremble to think of their number, power, malice, cunning and deadly machinations?

Had this defection been single, yet it had been fearfull: should but one star fall down from heaven, with what horrour do we think of the wrack that would ensue to the whole world? how much more when the

SECT. 2

the great Dragon draws down the third part of the ſtars with his tail? And lo, theſe Angels were as ſo many ſpirituall ſtars in the firmament of glory. It was here as in the rebellion of great Peers, the common ſort are apt to take part in any inſurrection: There are orders and degrees even in the region of confuſion; we have learned of our Saviour to know, there is a Devill and his Angels; And Jewiſh tradition hath told us of a Prince of Devils. It was in all likelyhood ſome prime Angell of heaven, that firſt ſtarted aſide from his ſtation, and led the ring of this higheſt and firſt revolt; millions ſided with him, and had their part both in his ſin and puniſhment: Now how formidable is the number of theſe evill and hoſtile ſpirits? Had we the eyes of that holy Hermit (for ſuch the firſt were) we might ſee the air full of theſe malignant ſpirits, laying

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snares for miserable mankinde: And if the possessors of one poor Demoniack, could style themselves Legion, (a name that in the truest account, contains no lesse then ten Cohorts, & every Cohort fifty Companies, and every Company 25 Souldiers, to the number of 1225) what an army of these hellish fiends do we suppose is that, wherewith whole mankinde is beleaguered al the world over? Certainly no man living, (as *Tertullion* and *Nissen* have too truly observed) can, from the very hour of his nativity, to the last minute of his dissolution, be free from one of these spirituall assailants, if not many at once. The ejected spirit returns to his former assault with seven worse then himself. Even where there is equality of power, inequality of number must needs be a great advantage. An *Hercules* himself is no match for two Antagonists; yea, were their

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their ſtrength much leſſe then ours, if we be but as a flock of Goats feeding upon the hils; when the evil ſpirits (as the Midianites & Amalekites were againſt Iſrael) are like graſhoppers in the valley, what hope, what poſſibility were there, (if we were left in our own hands) for ſaefty or prevalence? But now alas, their number is great, but their power is more: Even theſe Evil Angels are ſtyled by him that knew them, no leſs then principalities and powers, and rulers of the darkneſſe of this world, and ſpirituall wickednesſes in heavenly places. They loſt not their ſtrength when they left their ſtation. It is the rule of *Dionyſius* (too true I fear) that in the reprobate Angels their naturall abilities ſtil hold; No other then deſperate therefore were the condition of whole mankinde, if we were turned looſe into the liſts to grapple with theſe mighty ſpirits.

Naturalia in damnatis Angelis manent ſplendidiſſima.

rits. Courage, O my ſoul, and together with it, victory: Let thine eys be but open (as *Gehezies*) & thou ſhalt ſee more with us then againſt us; One good Angell is able to chaſe whole troops of theſe malignant: For though their naturall powers in regard of the ſubſtance of them be ſtill retained; yet in regard of the exerciſe and execution of them, they are abated, and reſtrained by the over-ruling order of divine Juſtice, and mercy; from which, far be that infinite incongruity, that evill ſhould prevail above God; The ſame God therefore, who ſo diſpoſeth the iſſue of theſe humane contentions, that the race is not to the ſwift, nor the battell to the ſtrong, cowardizeth and daunteth theſe mighty and inſolent ſpirits, ſo as they cannot ſtand before one of theſe glorious Angels; nor prevail any further then his moſt wiſe providence hath contrived to permit

permit for his own moſt holy purpoſes. SEC T. 7

How ever yet we be upon theſe grounds ſafe in the good hands of the Almighty, and of thoſe his bleſſed Guardians, to whom he hath committed our charge: yet it well befits us, to take notice of thoſe powerfull executions of the evill Angels which it pleaſeth the great Arbiter of the world to give way unto, that we may know what cauſe we have both of vigilance and gratitude.

SECT. III.

Of the power of Devils.

NO Dwarfe will offer to wreſtle with a Giant; it is an argument of no ſmal power, as well as boldneſſe of that proud ſpirit, that he durſt ſtrive with *Michael* the Archangell: and though he were as then

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foiled in the conflict, yet he ceaſeth not ſtill to oppoſe his Hierarchy to the Celeſtiall, and not there prevailing he poures out his tyranny, where he is ſuffered, on this inferior world; One while fetching down fire from heaven (which the meſſenger called the fire of God) upon the flocks and ſhepherds of *Job*: another while, bluſtring in the air, with hurrying winds, and furious tempeſts, breaking downe the ſtrongeſt towers, and turning up the ſtouteſt oaks, tearing aſunder the hardeſt rocks, and rending of the tops of the firmeſt mountains: one while ſwelling up the raging Sea to ſuddain inundations; another while cauſing the earth to totter and tremble under our feet: would we deſcend to the particular demonſtrations of the powerfull operations of evill ſpirits, this diſcourſe would have no end. If we do but caſt our

Job. 1. 16.

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our eyes upon *Jannes* and *Jambres*, the Egyptian Sorcerers, (in whom we have formerly inſtanced in another Treatiſe, to this purpoſe) we ſhall ſee enough to wonder at: How cloſe did they for a time follow *Moſes* at the heels, imitating thoſe miraculous works, which God had appointed, and inabled him to do for *Pharaohs* conviction? Had not the faith of that worthy ſervant of God been invincible, how blank muſt he needs have looked, to ſee his great works patterned by thoſe preſumptuous rivals? Doth *Moſes* turn his rod into a ſerpent? every of their rods crawleth and hiſſeth as well as his? Doth he ſmite the waters into bloud? their waters are inſtantly as bloudy as his: Doth he fetch frogs out of *Nilus* into *Pharaohs* bed-chamber, and boſome, and into the ovens and kneading troughs of his people? they can ſtore Egypt with loathſome

cattle as well as he: All this while, *Pharaoh* knows no difference of a God, and hardly yeelds whether *Jannes* or *Moſes* be the better man; although he might eaſily have decided it, out of the very acts done; he ſaw *Moſes* his ſerpent devoured theirs; ſo as now there was neither ſerpent, nor rod; and whiles they would be turning their rod into a ſerpent, both rod and ſerpent were loſt in that ſerpent, which returned into a rod: He ſaw that thoſe Sorcerers, who had brought the frogs could not remove them; and ſoon after ſees that thoſe juglers, who pretended to make ſerpents, bloud, frogs, cannot (when God pleaſeth to reſtrain them) make ſo much as a louſe: But ſuppoſing the ſufferance of the Almighty, who knows what limits to preſcribe to theſe infernall powers? They can beguile the ſenſes, mock the fantaſie, work ſtrongly by philtres

SECT. 3.

tres upon the affections, aſſume the ſhapes of man or beaſt, inflict grievous torment on the body, conveigh ſtrange things inſenſibly into it, tranſport it from place to place in quick motions, cauſe no leſſe ſuddain diſparitions of it; heal diſeaſes by charmes, and ſpels; frame hideous apparitions, and, in ſhort, by applying active powers to paſſive ſubjects they can produce wonderful effects: each of all which were eaſie to be inſtanced in whole volumes, if it were needfull, out of hiſtory and experience. Who then, O God, who is able to ſtand before theſe ſons of *Anak*? what are we in ſuch hands? Oh match deſperately unequal, of weakneſſe with power, fleſh with ſpirit, man with Devils! Away with this cowardly diffidence: Chear up thy ſelf, O my ſoul, againſt theſe heartleſſe fears; and know the advantage is on thy ſide. Could *Samſon* have been

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been firmly bound hand and foot by the Philiſtine cords, ſo as he could not have ſtirred thoſe mighty limbs of his, what boy or girl of *Gath* or *Aſcalon* would have fear'd to draw near, and ſpurn that awed champion: No other is the condition of our dreadfull enemies, they are faſt bound up with the adamantine chains of Gods moſt merciſull and inviolable decree, and forcibly reſtrained from their deſired miſchief: Who can be afraid of a muzzled and tyed up maſtive? What woman or childe cannot make faces at a fierce Lion, or a bloudy *Bajazet* lockt up faſt in an iron grate? were it not for this ſtrong, and ſtraight curb of divine providence, what good man could breath one minute upon earth? The Demoniack in the Goſpel could break his iron fetters in pieces, through the help of his Legion; thoſe Devils that poſſeſſed him, could not break their

theirs; they are fain to ſue for leave to enter into ſwine, neither had obtained it (in all likelyhood) but for a juſt puniſhment to thoſe Gadarene owners; How ſure may we then be, that this juſt hand of omnipotence will not ſuffer theſe evill ones to tyrannize over his choſen veſſels for their hurt? How ſafe are we, ſince their power is limited, our protection infinite?

SECT. 4

SECT. IV.

Of the knowledge and malice of wicked Spirits.

WHo can know how much he is bound to God for ſafe-guard, if he doe not apprehend the quality of thoſe enemies, wherewith he is incompaſſed? whoſe knowledge and skil is no whit inferiour to their power: They have not the name of

Obſcientiam neminati. Aug. l. 9 de Civ.

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of *Dæmones* for nothing; their natural knowledge was not forfeited by their fall, the wisdom of the infinite giver of it knows how rather to turn it to the use of his own glory: However therefore, they are kept off from those divine illuminations, which the good Angels receive from God, yet they must needs be granted to have such a measure of knowledge, as cannot but yeeld them a formidable advantage. For, as spirits, being not stripped of their original knowledge, together with their glory, they cannot but know the natures and constitutions of the creatures, and thereby their tempers, dispositions, inclinations, conditions, faculties; and therewith their wants, their weaknesse and obnoxiousnesse, and thereupon strongly conjecture at their very thoughts, and intentions, and the likelyhood of their repulses or prevailings: out of the knowledge

knowledge of the cauſes of things they can foreſee ſuch future events as have a dependance thereon. To which, if we ſhal adde the improvement, which ſo many thouſand years experience can yeild to active and intelligent ſpirits, together with the velocity of their motions, and the concurrent intelligence which thoſe powers of darkneſs hold with each other we ſhall ſee cauſe enough to diſparage our own ſimplicity, to tremble at our own danger, and to bleſſe God for our indemnity. SECT. 4.

But if unto all theſe, we ſhall take notice of their malice, no whit inferiour to their power, and knowledge, we cannot but be tranſported with the wonder at our infinite obligations to the bleſſed Mrjeſty of heaven, who preſerves us from the rage of ſo ſpightfull, cunning, mighty enemies. Satan carries hoſtility in his very name, and anſwerably

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anſwerably in his wicked nature: hoſtility to the God that made him, as the avenger of his ſin; hoſtility for his ſake to the Creature, which that God made good: his enmity did, as himſelf, deſcend from the higheſt, for it began at the Almighty, and remains as implacable, as impotent.

It is a bold and uncouth ſtory, and ſcarce ſafe to relate, which I finde in the book of Conformity reported, as cited by a Demoniack woman, from the mouth of a certain Frier, named *Jacobus de Pozali*, in his Sermon; That S. *Macarius* once went about to make peace betwixt God and Satan; That it pleaſed God to ſay, If the Devill will acknowledge his fault I will pardon him: To which the evill ſpirit returned anſwer, I will never acknowledge any fault of mine; yea, that crucified Saviour ſhould rather cry me mercy for keeping me thus

SECT. 4.

thus long in hell: To whom *Macarius*, (as he well might) Avoid Satan. I know not whether more to blame their Saint (if they report him right) for too much charity, or for too little grace and wit, in ſo preſumptuous an indeavour: The very treaty was in him blaſphemous; the anſwer no other then could be expected from a ſpirit obdured in malice, and deſperate in that obdurednesſe; The truth is, he hates us becauſe he hated God firſt; and like the enraged Panther, tears the picture, becauſe he cannot reach the perſon whom it repreſents.

He that made him an Angell tels us what he is, ſince he made himſelfe a Devill, even a manſlayer from the beginning: His very trade is Murther and Deſtruction, and his exeeutions unweariable: he goes abous continually like a roaring Lion, ſeeking whom he may devour.

It

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It is no other then a marvailous myſtery of Divine ſtate, too deep for the ſhallowneſſe of humane ſouls to reach into, that God could with one word of his powerfull command deſtroy and diſſolve all the powers of hell; yet he knows it beſt not to do it: only we know he hath a juſtice to glorifie, as well as a mercy; and that he knows how to fetch more honour to himſelf, by drawing good out of evill, then by the amotion, and prevention of evill. Glory be to that infinite power, juſtice, mercy, providence, that contrives all things both in heaven and earth, and hell, to the higheſt advantage of his own bleſſed Name, and to the greateſt benefit of his elect.

Sect.

SECT. 5.

SECT. V.

The variety of the ſpiritual aſſaults of Evil Spirits.

OUT of this helliſh mixture of power, skill, malice, do proceed all the deadly machinations of theſe infernal ſpirits, which have enlarged their Kingdome, and furniſhed the pit of deſtruction. It was a great word of the choſen Veſſel, We are not ignorant of Satans deviſes: O bleſſed Apoſtle, thy illuminated ſoul which ſaw the height of heaven, might alſo ſee the depth of hell: Our weak eyes are not able to pierce ſo low. That Satan is full of crafty deviſes we know too well; but what thoſe deviſes are, is beyond our reach: Alas, we know not the ſecret projects of ſilly men like our ſelves: yea, who knowes the crooked windings of his own heart? 2 Cor 2.11

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heart? much leſſe can we hope to attain unto the underſtanding of theſe infernall plots and ſtratagems: ſuch knowledge is too wonderfull for us, our clew hath not line enough to ſadom theſe depths of Satan: But though we be not able poſſibly to deſcrie thoſe infinite and hidden particularities of Diabolicall art and cunning; yet our wofull experience and obſervation hath taught us ſome generall heads of theſe miſchievous practices: Divers whereof I am not unwilling to learn, and borrow of that great Maſter of Meditation, *Gerſon*, the learned Chancellour of *Paris*, a man ſingularly acquainted with tentations. One while therefore that evill one layes before us the incommodities, dangers, wants, difficulties of our callings; to diſhearten us, and draw us to impatience and liſtleſſeneſs; and rather then fail, will make pie-

Gerſon de variis Diaboli tentationibus.

ty

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ty a colour of lazineſſe; another while he ſpurs up our diligence in our worldly vocation, to withdraw us from holy duties: one while, he hides his head, and refrains from tempting, that we may think our ſelves ſecure, and ſlacken our care of defence; another while, he ſeems to yield, that he may leave us proud of the victory: one while, he tills us on to our over-hard tasks of auſtere mortification, that he may tire our piety, and ſo ſtupefie us with an heartleſſe melancholy: another while, he takes us off from any higher exerciſes of vertue, as ſuperfluous: one while, he turns and fixes our eyes upon other mens ſins, that we may not take view of our own; another while, he amplifies the worth and actions of others, to breed in us either envy or dejection: one while, he humours our zeal in all other vertuous proceedings, for but the

BOOK 3. the colour of one ſecret vice; another while, he lets us looſe to all uncontrolled viciouſneſs, ſo as we be content to make love to ſome one vertue: one while, under the pretence of diſcretion, he diſcourages us from good (if any way dangerous) enterpriſes; another while, he is apt to put us upon bold hazards, with the contempt of fear or wit, that we may be guilty of our own miſcarriage: one while, he works ſuſpicion in love, and ſuggeſts miſ-conſtructions of well-meant words or actions, to cauſe heart-burning between deare friends; another while, under a pretence of favour, he kills the ſoul with flattery: one while he ſtirs up our charity to the publique performance of ſome beneficiall works, only to win us to vain-glory; another while, he moves us for avoiding the ſuſpicion or cenſure of ſingularity, to faſhi-

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on our ſelves to the vicious guiſes of our ſociable neighbours: one while he perſwades us to reſt in the outward act done, as meritoriouſly acceptable; another while, under a colour of humility, he diſſwades us from thoſe good duties, whereby we might be exemplary to others: one while, he heartens us in evil gettings, under pretence of the opportunity of liberall alms-giving; another while, he cloſes our hands in a rigorous forbearance of needfull mercy, under a fair colour of Juſtice: one while, he incites us under a pretence of zeal, to violate charity, in unjuſt cenſures and violent executions; another while, under pretence of mercy to bear with groſſe ſins: one while, he ſtirs us up, under a colour of charitable caution, to wound our neighbour with a ſecret detraction; another while, out of of carnall affections he would

BOOK 3. make us the pandars of others vices: one while, he ſets on the tongue to an inordinate motion, that many words may let fall ſome ſinne; another while he reſtrains it in a ſullen ſilence, out of an affectation of a commendable modeſty: one while, out of a pretended honeſt deſire to know ſome ſecret and uſefull truth, he hooks a man into a buſie curioſity, and unawares intangles the heart in unclean affections; another while, he broaks many a ſin with only the baſhfulneſſe of inquiry: one while, he injects ſuch pleaſing thoughts of fleſhly delights, as may at the firſt ſeem ſafe and inoffenſive; which by a delayed entertainment prove dangerous, and inflaming; another while, he over-layes the heart with ſuch ſwarms of obſcene ſuggeſtions, that when it ſhould be taken up with holy devotion, it hath work enough to repell and anſwer,

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ſwer thoſe ſinfull importunites: one while, he moves us to an ungrounded confidence in God for a condeſcent, or deliverance; that upon our diſappointment he may work us to impatience; or, upon our prevailing to a pride, and over-weening opinion of our miſtaken faith; another while, he caſts into us glances of diſtruſt, where we have ſure ground of belief: one while, he throws many needleſſe ſcruples into the conſcience, for a cauſeleſſe perplexing of it; affrighting it even from lawfull actions; another while he labours ſo to widen the conſcience, that even groſſe ſins may paſſe down unfelt: one while he will ſeem friendly in ſuggeſting adviſe to liſten unto good counſell (which yet he more ſtrongly keeps us off from taking) for a further obduration; another while, he moves us to ſleight all the good

Book 3. adviſe of others, out of a perſwaſion of our own ſelf-ſufficiency; that we may be ſure to fall into evill: one while he ſmooths us up in the good opinion of our own gracious diſpoſition, that we may reſt in our meaſure; another while he beats us down with a diſparagement of our true graces, that we may be heartleſſe and unthankfull: one while, he feeds us with a ſweet contentment in a colourable devotion, that we may not care to work our hearts to a ſolid piety; another while, he endeavours to freeze up our hearts with a dulneſſe and ſadneſſe of ſpirit in our holy ſervices, that they may prove irkſome, and we negligent: one while he injects lawfull but unſeaſonable motions of requiſite imployments, to caſt off our mindes from due intention in prayers, hearing, meditation; another while he is content we ſhould over-

SECT. 5

weary our ſelves with holy tasks, that they may grow tediouſly diſtaſteſull: one while, he woes a man to glut himſelfe with ſome pleaſurable ſin, upon pretence that this ſatiety may breed a loathing of that, whereof he ſurfeits; another while he makes this ſpiritual drunkenneſs but an occaſion of further thirſt: one while, he ſuggeſts to a man the duty he owes to the maintenance of his honour, and reputation, though unto bloud; another while, he bids him be tongue proof, that he may render the party ſhameleſly deſperate in evil doing: one while, he allows us to pray long, that we may love to heare our ſelves ſpeak, and may languiſh in our devotion; another while, he tells us there is no need of vocall prayers, ſince God hears our thoughts: one while, he urgeth us to a buſie ſearch, and ſtrong concluſion of the

BOOK 3. unfailable aſſurance of our election to glory, upon ſlippery and unſure grounds; another while to a careleſſe indifferency, and ſtupid neglect of our future eſtate, that we may periſh through ſecurity: one while, fleighting the meaſure of contrition as unſufficient; another while, working the heart to take up with the leaſt velleity of penitent ſorrow, without ſtraining it to any further afflictive degrees of true penance: one while, ſuggeſting ſuch dangerous points of our ſelf-examination, that the reſolution is every way unſafe; ſo as, we muſt preſume upon our ſtrength, if we determine affirmatively; if negatively, decline towards deſpair; another while encouraging a man by the proſperous event of his ſin, to re-act it; and by the hard ſucceſſes of good actions, to forbear them: one while, under pretence of giving glory

glory to God for his graces, ſtirring up the heart to a proud over valuing our own vertues, and abilities; another while ſtripping God of the honour of his gifts by a cauſeleſſe puſillanimity: one while aggravating our unworthineſſe to be ſons, ſervants, ſubjects, gueſts, almſmen of the holy and great God; another while, upon ſome poor works of pity, or charity, raiſing our conceits to a ſecret gloriation of our worthineſſe, both of acceptance and reward, and Gods beholdingneſſe to us. Shortly, (for it were eaſie to exceed in inſtances) one while caſting undue fears into the tender hearts of weak regenerates, of Gods juſt deſertions, and of their own ſinfull deficiencies; another while, puffing them up with ungrounded preſumptions of preſent ſafety, and future glory. Theſe and a thouſand more ſuch arts of Deceit

SECT. 5

do the evil ſpirits practiſe upon the poor ſoul of wretched man to betray it to everlaſting deſtruction: And if at any time, they ſhall pretend fair reſpects, it is a true obſervation of a ſtrict votary, That the Devils of Conſolation, are worſe then the afflictive. O my ſoul, what vigilance can be ſufficient for thee, whiles thou art ſo beſet with variety of contrary temptations.

Sect. VI.

Of the apparitions and aſſumed ſhapes of evil ſpirits.

BEſides theſe mental and ordinary onſets, we find when theſe malignant ſpirits have not ſtuck, for a further advantage, to cloath themſelves with the appearances of viſible ſhapes, not of meaner creatures only, but of men, both living and

and dead; yea, even of the good Angels themſelves. It were eaſie to write volumes of their dreadful and illuſive apparitions; others have done it before me, my pen is for other uſe: The times are not paſt the ken of our memory, ſince the frequent (and in ſome part, true) reports of thoſe familiar Devils, Fayires, and Goblins, where-with many places were commonly haunted; the rarity whereof in theſe latters times, is ſufficient to deſcry the difference betwixt the ſtate of ignorant ſuperſtition, and the clear light of the Goſpell: I doubt not but there were many frauds intermixed both in the acting, and relating divers of theſe occurrences; but he that ſhall detract from the truth of all, may as well deny there were men living in thoſe ages before us: Neither can I make queſtion of the authentique records of the *examinations, and confeſſi-

SECT. 6.

Diabolus gloriosa forma, diademate gemmeo & aureo redimitus, veste regia indutus, apparuit Martin. precanti, se Christum dicit, cui post silentium aliquod sanctus: Ego Christum nisi in illo habitu, forma; qua passus est, nisi crucis stigmata proferentem, venisse non credam; hinc evanuit. Hoc narravit Sulpitio Martinus ipse, ut refert idem Sever Sulp. in vita Martini.

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ons of Witches and Sorcerers, in ſeverall regions of the world, agreeing in the truth of their horrible pacts with Satan, of their ſet meetings with evill ſpirits, their beaſtly homages, and converſations; I ſhould hate to be guilty of ſo much incredulity, as to charge ſo many grave Judges, and credible hiſtorians with lyes. Amongſt ſuch faſtidious choice of whole dry-fats of voluminous relations, I cannot forbear to ſingle out that one famous ſtory of *Magdalene de la Croix*, in the year of our Lord Chriſt, 1545. * who being borne at *Cordova* in *Spain*, whether for the indigence or devotion of her parents, was at five yeares age, put into a Covent of Nuns: at that age an evill ſpirit preſented himſelfe to her in the form of a Blackmore, foul and hideous; ſhe ſtartled at the ſight, not without much horror: but with faire ſpeeches and promiſes

* *Bodin Dæmonomania, ubique.*

* *Sim. Goul. Hiſt. admirables. Caſſiod. Reny en ſes Relations, Zuinger. Theatre de vie Human. Bodin. Dæmonomania, l. 2.*

promiſes of all thoſe gay toyes, wherewith children are wont to be delighted, ſhe was won to hold ſociety with him; not without ſtrong charges of ſilence and ſecrecy: In the mean time giving proof of a notable quick wit, and more then the ordinary ability incident into her age; ſo as ſhe was highly eſteemed, both of the young novices, and of the aged Nuns. SECT. 6.

No ſooner was ſhe come to the age of 12 or 13 years, then the Devill ſolicits her to marry with him, and for her dowry, promiſes her that for the ſpace of 30 years, ſhe ſhall live in ſuch fame and honour for the opinion of her ſanctity, as that ſhe ſhall be for that time, the wonder of all *Spain*. Whiles this wicked ſpirit held his unclean converſation with her in her chamber, he delegates another of his helliſh complices, to

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ſupply the place and form of his *Magdalene* in the Church, in the Cloiſter, in all their meetings; not without marvailous appearance of gravity, and devotion; diſcloſing unto her alſo, the affairs of the world abroad, and furniſhing her with ſuch advertiſements, as made her wondred at; and won her the reputation, not of an holy virgin only, but of a Propheteſſe. Out of which height of eſtimation, although ſhe was not for years capable of that dignity, ſhe was by the general votes of the ſiſter-hood choſen unanimouſly, to be the Abbeſſe of that Covent: Wonderfull were the feats which ſhe then did. The Prieſt cries out in his celebration, that he miſſed one of the holy Hoſts, which he had conſecrated: and lo, that was by her wonted Angell, inviſibly conveighed to holy *Magdalene*; The wall that was betwixt her lodging and the Quire

Quire, at the elevation of the hoſt, clave aſunder, that holy *Magdalene* might ſee that ſacred act: And (which was yet more notorious) on ſolemn feſtivals, when the Nuns made their proceſſion, *Magdalene* was in the ſight of all the beholders, lift up from the earth, the height of three cubits, as if ſhe ſhould have been rapt up to heaven: and ſometimes, while ſhe bore in her arms a little image of the child Jeſus, new born, and naked, weeping (like a true *Magdalene*) abundantly over the babe; her hair ſeemed by miracle, ſuddainly lengthened ſo low as to reach unto her ankles, for the covering of the naked child; which ſo ſoon as ſhe had laid aſide that dear burden, returned ſuddenly to the wonted length: Theſe and many other the like miracles, made her ſo famous, that Popes, Emperour. the Grandees of *Spain* wrote to her, beſeeching her in their

SECT. 6.

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their letters to recommend their affairs to God in her powerful devotions; and in requiring her advise & advertisements in matters of high importance; as appeared afterwards, by the letters found in her Cabinet. And the great Ladies of *Spain*, and other parts would not wrap their new-born infants in any clouts or swathing-bands, but such as the sacred hands of Abbess *Magdalene* had first touched & blessed: All the Nuns of *Spain* were proud of so great an honour of their order, and such miraculous proofs of their sanctity. At last it pleased God to lay open this notable fraud of the Divell; for *Magdalene* after thirty years acquaintance with this her paramour, having been Abbess now twelve years, began to conceive some remorse for her former practises; and growing to a detestation of her horrible society with that evill spirit, found means freely to discover to the

Visitors

Sect. 6.

Visitors of her Order, all the whole carriage of this abominable and prodigious wickedneſs. Although ſome credible, wiſe, and learned perſons have reported, that ſhe, perceiving the Nuns to have taken ſecret notice of her foul pranks, leſt ſhe ſhould run into a deſerved condemnation, did (under the favour of thoſe laws which give pardon to ſelf-accuſing offenders) voluntarily confeſſe her monſtrous villany and impiety. This confeſſion blankt many of her favourers and admirers; and ſeemed ſo ſtrange, that it was held fit not to beleeve it, without ſtrict and legall examinations, and proceedings: *Magdalene* was cloſe impriſoned in her Covent; and being called to queſtion, confeſſed all this myſterie of iniquity: Yet ſtill her Moore continued his illuſions; for, while ſhe was faſt lockt up in her Cell, with a ſtrong guard upon her dores,

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dores; the Nuns were no sooner come into the Quire, towards morning, to say their Mattins; then this deputy-apparition of *Magdalene*, took up her wonted stall, and was seen devoutly tossing her beads amongst her sisters; so as they thought the Visitors had surely freed her of the crimes objected, upon her vehement penitence: But hearing that *Magdalene* was still fast caged in her prison, they acquainted the Visitors with what they had seen the morning before: who upon full examination found, that she had never lookt out of the dores of her Gaole. The processe was at last sent up to *Rome*; whence, since the confession was voluntary, she had her absolution. A Story of great note and use for many occasions, and too well known to the world, to admit of either deniall, or doubt, and ratified, as by the known consent of the time,

Sect. 6

time, ſo by the faithfull records of *Zuingerus*, *Bodin*, *Reney*, *Goulartius*. Lord God! what cunning conveyances are here of the foul ſpirit? what ſubtile hypocriſie? what powerfull illuſions? enough to make ſanctity it ſelf ſuſpected; enough to ſhame the pretence of miracles: He can for an advantage be an holy Nun, as well as an ugly Moore, he can be as devout at Mattins, Sacraments, Proceſſions, as the beſt: What wonder? when he can at pleaſure counterfeit an Angell of light? In that glorious form did he appear to *Simeon Stylites* of old, to *Girtrude* of *Weſtphalia*, not without the entertainment of her joy and devotion; till *Hermanus* of *Arnsburgh* deſcryed the fraud, and taught her to avoid it by a means no leſſe advantagious to that ill ſpirit, then her former devotion: Yea, yet higher, to *Pachomius*, and to *Valens* the Monk, as

BOOK 3.

as *Palladius* reports, he durſt appear and call for adoration, and had it, under the form of the Lord of life, bleſſed for ever.

How vain is the obſervation of thoſe Authors, who make this the difference betwixt the apparitions of good Angels, and evill; that the good make choice of the ſhapes, either of beautifull perſons, or of thoſe creatures which are clean, and hurtleſſe; as of the ſhape of a Lamb to *Clement*, or an Hart to *Euſtace*, or a Dove to *Gummarus*; whereas the evill put themſelves into the forms of deformed men, or of harmfull, and filthy beaſts: as of a Goat, to the aſſembly of Witches; of Hogs, in the Churches of *Agatha* prophaned by the *Arrians*; of Serpents, Dragons, Toads, and other loathſome and terrible Creatures, to St. *Hilary* and *Anthony*, as *Athanaſius* and *Hierom* (in their

their ſuppoſititious relations) have reported. And that if at any time he take upon him the ſhape of a man, yet it is with ſome notable defect, and incongruity of limbs; as with a right foot cloven, or with a whole hoof; never intirely humane: when we ſee that the very glory of Angels eſcapes not their counterfaiſance. We know how eaſie it is for the Almighty to ordain ſome ſuch mark to be ſet upon the falſe ſhapes of evill ſpirits, for their better diſcovery: but why ſhould we rather ſuppoſe this to be done in the caſe of humane bodies, then of heavenly Angels? why more in the reſemblance of men, then of all other creatures, ſince their deceit may be no leſſe dangerous in either?

But as for theſe viſible Devils, they are in theſe dayes very rare; and where they have appeared, have wont to work more affright then ſpiri-

tuall

SECT. 6.

Eſt hæc res mirabilis; nunquam viſos eſſe dæmones utreque pede humano ullibi apparuiſſe. Forner. de Ang. Ser. 9.

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tuall prejudice. Evil ſpirits are commonly moſt pernicious to the ſoul, when they are leaſt ſeen; as not caring ſo much for our terrour, as our ſeduction. O God, they are crafty, but thou art wiſdome it ſelfe; they are malicious, but thou art goodneſſe: let thy goodneſſe and wiſdome ever protect and ſafe-guard us; ſo ſhall we be, not more wretched, and unſafe in our ſelves, then we ſhall be in thee, ſecure and happy.

SECT. VII.

The vehemence of Satans laſt conflicts.

THeſe ſpirits (becauſe ſuch) are neither capable of ſleep nor wearineſſe: as they are therefore ever buſie, and reſtleſſe in their aſſaults, ſo their laſt conflicts uſe to be moſt vehement; whether it be for

for that, now, the ſoul is paſſing out of their reach, as we finde they did moſt tear and torture the Demoniack, when they ſaw themſelves upon the point of their ejection: or whether it be for that the painfull agonies of death yield them more hopes of advantage; ſince the ſoul, whiles it is ſtrugling with thoſe laſt pangs, muſt needs have her powers diſtracted in her reſiſtances. Cruelty where it would prevail, will be ſure to lay moſt load upon the weakeſt: Hereupon it is, that holy men have been moſt carefull to arm themſelves ſtronglyeſt againſt thoſe laſt onſets; and to bend all the forces of their ſouls upon their ſafe diſſolution: The holy ſiſter of S. *Baſil*, and *Melania*, whom S. *Jerome* magnifies for their ſanctity; beſeech God with great fervency, that thoſe envious ſpirits may not hinder them in their laſt paſſage

SECT. 7.

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ſage: and devout *Bernard* to the ſame purpoſe, when he drew near his end, ſues to his friend for his earneſt prayers, that the heel of his life might be kept ſafe from the Serpent, ſo as he might not find where to fix his ſting. Hence it is that in former times, good ſouls have been ſo provident to hearten themſelves againſt the faint pulls of their death beds, with that [*viaticum ſacrum*] the ſtrongeſt ſpiritual Cordiall of the bleſſed Euchariſt, which hath yielded them ſuch vigour of heavenly conſolation, that they have boldly defied all the powers of darkneſſe, and in ſpight of all thoſe aſſaults, have laid themſelves down in peace.

O God, I know Satan can want no malice, nor will to hurt; I ſhould be his, if I lookt for favour from him; he muſt and will do ſo much of his worſt to me, as thou wilt permit;

mit: whether thou wilt be pleaſed to reſtrain him, or ſtrengthen me, thy will be done: O lead me not into temptation: and when thou doeſt ſo, ſhew thy ſelf ſtrong in my weakneſſe; arm me for my laſt brunt, ſtand by me in my laſt combat, make me faithfull to the death, that thou mayeſt give me a Crown of life. SECT. 8

SECT. VIII.

Of our carriage towards wicked Spirits, and the wayes of our prevalence againſt them.

WE have ſeen what the carriage of the evil ſpirits is to us; it were fit we ſhould ask in what terms we muſt ſtand towards them: That we muſt maintain a perpetuall hoſtility againſt them, cannot be doubted; and what ever

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acts may tend towards the ſecuring of our ſelves and the abating of the Kingdome and power of darkneſſe, thoſe muſt be exerciſed by us, to the utmoſt. Juſtly do we ſcorn to be beholden to that deadly enemy, in receiving courteſies from him. Favours from ſuch hands, are both ſins and curſes. He that can ſo eaſily tranſform himſelf, will ſeem to doe good; What cures doth he often work? what diſcoveries of thefts? what remedies of Diabolicall operations and poſſeſſions by the agency of Witches, Wiſards, Magicians? what an ordinary traffique doth he hold of Charms, Spels, Amulets? Ignorance and ſuperſtition are willing enough to be befriended by ſuch pernicious helps, whereby that ſubtile ſpirit both wins and kills the ſoul, whiles he cures the body. It is not eaſie for a man, where he receives a benefit

nefit to ſuſpect an enmity: but withall, it is no leſſe then ſtupidity, when we finde a good turn done us, not to enquire whence it came; and if we finde it to proceed from a miſchievous intent of further hurt, not to refuſe it. That there have been diſeaſes remedied, wounds healed, bloud ſtanched, thorns pluckt out, Serpents ſtupefied, winds procured by Charms, is ſo notorious, that whoſo would doubt of it, ſhould make himſelf a wonder of incredulity; now then, by what power doe we think theſe things done? Naturall it cannot be, for there is no ſuch efficacy in words or characters, (being but of meer deviſe and arbitrary impoſition) as may produce reall effects. Preter-naturall then it muſt be; and if ſo, then either divine, or diabolicall: of God, it cannot be; where hath he given warrant to any ſuch practiſe? SECT. 5.

BOOK 3

practise? where any promise to concurre with it? Nay, how oft hath he testified his prohibitions, and detestation of these courses? Needs must it therefore be by deviliſh operation; whose agents, Witches and Sorcerers are; and whose means of working, are these superstitious inventions; which by a secret compact, receive their force and successe from those infernall powers. Let those, then, that have given to Satan their souls, take favours from him for their bodies: Let us that defie the author, abhor the courtesie. Mine enemy offers me a rich garment, I know it is poysoned, else he would not give it me; shall I take it because it is rich, or refuse it because it is infectious? Let me be sick rather then receive help from such hands; Let my goods be lost, rather then my soul hazarded: Let me die rather then owe my life to my Makers enemy. SECT.

SECT 9

SECT. IX.

How we are to proceed against Evil Spirits.

WE may not yeeld to that evill one; our next thought muſt be how to oppoſe him: Our skilfull Leade hath preſcribed a ſpirituall panoply, both for defence and victory: The helmet of ſalvation, the breſt-plate of righteouſneſſe, the girdle of verity, the ſword of the ſpirit; and above all, the ſhield of faith, wherewith we may be able both to quench and beat back the fiery darts of that wicked one. Theſe well put on, and well managed, ſhall both ſecure us, and foil our adverſary. But the art of repelling ſeverall temptations is a long work, and worthy of a juſt volume. How we ought to deal with evill ſpirits in their bodily ap-

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paritions and poſſeſſions, may be ſeaſonable for our preſent enquiry. Whereas, then, there is pretended to be only a double way of proceeding for their ejection; the one, by Pact, the other by Command: as the former is diſclaymed by all faithfull Chriſtians; ſo the other is wont to be challenged and practiſed by ſome who lay no ſmall claim to holineſs: This we call Exorciſm, or Conjuration; a courſe ſo well approved of the Churches of the Roman correſpondence, as that they make this office one of the ſeven ſtairs, whereby they aſcend to their higheſt Order: But ſo diſ-reliſhed by us, that we ordinarily place Conjurers in the ſame rank with Sorcerers and Profeſſors of the Black and damned Arts; although indeed, upon a ſtrict inquiſition we ſhall finde them far different; for Conjuration or Exorciſm implyes a kinde of force

force and violence; whereas thoſe that are in league with Satan, go on, as upon a ſet match in a way curſedly amicable: this latter is hainouſly ſinfull, as being directly againſt the divine law, and a profeſſed affront to the majeſty of God; the former unjuſtifiable, as being without divine warrant. It is moſt true, that the Diſciples of Chriſt, and their primitive ſucceſſors ejected Devils by command; and could rejoyce to ſee thoſe evil ſpirits ſubjected to their over-ruling charge: but withall, the ſame perſons healed all diſeaſes, were perfect poyſon-proof, ſpake divers languages: why ſhould any in theſe latter times challenge a right of ſucceſſion in one of theſe, and not claim in the other? All theſe were given with one, and the ſame breath, continued by the ſame power; called in and ſtinted by the ſame providence, with

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their fellow-miracles: And if ſtill this priviledge were ordinarily left in the Church, it were not a work for puiſnes, and novices, but for the greateſt Maſters, and the moſt learned, and eminently-holy Doctors, which the times can poſſibly yield: And if this were really done, as is commonly vaunted by them; yet with how much difference from the Apoſtolick practiſe and iſſue? With them of old, there was no more but a word of command, and an inſtant ejection: here, what a world of buſineſs? what ſprinkling? what cenſing? what bleſſing of herbs, and other ingredients of ſuffumigation? what variety of direfull ceremonies? and when all is done, the ſucceſſe ſhuts up no otherwiſe then in juſt ſuſpicion or cenſure.

Not that free ſcope is given in theſe laſt times, without any check to the tyranny of evill ſpirits:

ſpirits: The good providence of the higheſt hath not left us unfurniſhed with means of our freedome and deliverance; whiles we can pray, we cannot be remedileſſe: when the Diſciples power ſtuck at the diſpoſſeſſion of a Demoniack, they heard from our Saviour, This kinde goes not out but by faſting and prayer. Whence it is plain, that as there are ſeverall kinds of Devils, one worſe and more powerfull then another, ſo the worſt of them are to be vanquiſhed by prayer, ſharpened with abſtinence. What a difference then there is of times, and means? at the firſt it was a greater work to diſpoſſeſſe Devils by prayer and faſting, then by command: now, it were far greater to do it by a meer command, then by prayer and faſting: That which was then ordinarily done, were now ſtrangely miraculous; and that which is

SECT. 9.

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the ordinary courſe now, was then rare and unuſuall: The power of an adjuring command we ſee ceaſed, the power of fervent prayer can never be out of date. This, and this only is the remedy of both bodily and mentall poſſeſſion: thus, if we reſiſt the Devill, he ſhall flee away from us: Upon the ground of this Scripture it was (as my ſelf was witneſſe) that in our age, Mr. *Dayrel*, a godly, and zealous preacher, undertook, and accordingly (through the bleſſing of God upon his faithfull devotions) performed thoſe famous ejectments of evill ſpirits both at *Nottingham* and *Lancaſhire*, which exerciſed the preſs, and raiſed no ſmall envy from the gainſayers: Shortly, all that we have to do concerning malignant ſpirits, is, to repay them with hatred, to perſwade our hearts of their continuall dogging of us for miſchief, to arm our

our ſelves with conſtant reſolutions of reſiſtance, diligently to watch the wayes of their tentations, to keep the ſtrongeſt guard upon our weakeſt parts, to fortifie our ſelves by our faithfull prayers, and by the vertue of our faith to make him ours, who is able to ſtrengthen us, and to make us more then Conquerors. SECT. 10

SECT. X.

Of the wofull eſtate of the Souls of the damned.

IT is not for our diſcourſe to ſever thoſe whom the divine Juſtice will have put together: Devils, and damned Souls. There is none of thoſe evill ſpirits which doth not (whereſoever he is) carry his hell about him: yet doubtleſſe there are degrees of their torture: Art thou come to torment us be-

fore our time, ſaid thoſe Devils to our bleſſed Saviour; and how do they beg not to be commanded to the deep? Reprobate ſouls are no leſſe partners of their pain, then objects of their fury. No ſooner is this living ſpirit of ours diſlodged from the body, then it is preſented as in a privy Seſſions, to her Judge; from whom ſhe receives a ſpeedy doom of life, or death: the Sentence is inſtantly ſeconded with an anſwerable execution. The good Angels are glad actors in the happy inſtalment of the Juſt, in their glory: The evill angels ſeize upon the guilty ſoul, and drag it to their hell: As for any third place, or condition; let them take thought that beleive it; For me, I muſt profeſſe, I never ſaw any colour of ground for it in the ſacred Oracles of God, and ſhal not eaſily beleeve that a truth mainly importing us, would have been concealed from our eyes.

Wo

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Wo is me, what a dolefull, what a dreadful ſpectacle is this which is now preſented to my ſoul? the burning Tophet, the bottomleſſe pit, the lake of fire & brimſtone, the region of horrour and death: wherein there is the perfection of all more then conceiveable anguiſh, the full conſummation of the divine vengeance to ſinners; exquiſiteneſſe, eternity of torment; deſpair and impoſſibility of releaſe, or intermiſſion; perpetuall dying, perpetuall living in a death that can never end. How are my thoughts at a loſſe in this place of confuſion? whether ſhall I more tremble, O God, at the conſideration of thy terrible juſtice, or be ſwallowed up with aſtoniſhment of theſe infinite and intolerable ſufferings? I ſhould not know thee, if I did not with holy *Chryſoſtome* beleeve, that the utter loſſe of thy preſence alone, is as a thouſand hels:

book 3: hels: to be for ever baniſhed from thy ſight, in which is the fulneſſe of joy, what can it be leſſe then fulneſſe of torment? But alas, this is farre from a meer abſence.

The very ſin of the damned is no ſmall part of their hell; for as all their powers, parts, faculties, are as ſo many ſubjects of their inſupportable pain and torture; ſo out of that inſufferable extremity, they conceive a deſperate indignation, and hatred againſt God; not as he is in himſelf infinitely good, (for goodneſs can be no object of hate) but as he is to them, a ſevere (though moſt juſt) aven ger of ſin; to which is ever added a will obſtinately fixed in evill; whiles they were in their way, they were in a poſſibility of reclamation, now, that they are (*in termino*) they can be no other then they are; As therefore the glorified ſouls are in a condition like to the Angels of heaven

heaven; ſo the damned, are in the ſtate of Devils; not more capable of avoiding torment, then ſin; equally reſerved in everlaſting chains of darkneſs to the judgement of the great day. When (wo is me) that which ſeemed little leſſe then infinite, ſhall yet receive a further aggravation of pain and miſery: when the addition of the body ſhall give a further extent to this wofull cruciation, without all poſſibility of releaſe for ever. Alas, what anguiſh do I feel in my ſelf to ſee the body of a malefactour flaming at a ſtake? and yet this is but the act of a few minutes; for the air ſo vehemently incended, inſtantly ſtops the paſſage of that free breath, which ſhould maintain life, and the fleſh, by appoſition of that combuſtible matter, which encompaſſes it, is ſoon turned into dead cinders: but, I could conceive of a body frying a whole day

SECT. 10

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day in a continued flame: Lord how ſhould I be affected with the ſad compaſſion of that intolerable torment & burn inwardly with the ſenſe of anothers pain? but to think of a whole years broyling in ſuch a fire, how can it but turn our bowels within us? What then, Oh, what is it to conceive of lying in a fire more intenſe then nature can kindle, for hundreds, thouſands, millions, yea millions of millions of years, yea further beyond theſe then theſe are beyond a minute of time to all eternity? where (beſides the indurance) every thing that makes towards the mitigation of other pains, addes to theſe. Here is ſociety of tortures, but ſuch as tortureth more: Thoſe perpetuall howlings, and ſhriekings, and wailings of ſo many millions of the damned, were enough to make the place an hell, even to him that ſhould be exempted from thoſe ſufferings: Here is

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ſome glimpſe of knowledge of the bleſſed eſtate of glorified ſouls; enough to heighten their envie, enough to perfect their torment; even as meat is ſet before that man which is doomed to famiſh: Shortly, here is exquiſite diſconſolateneſs, gloomy darkneſſe, extreme horror, pain inſufferable, hideous ejulations, utter hopeleſneſs, vexing indignation, furious blaſphemies, infinite dolour and anguiſh, without relaxation, without pity, without poſſibility of remedy, or eaſe, or end. How can it be otherwiſe? O God, if thy mercy have prepared ſuch an heaven for thy poor ſervants, whoſe very beſt works, for their great imperfection, deſerve nothing but puniſhment, what an hell hath thy juſtice provided for thoſe enemies of thine, that wilfully deſpight thee, and offend of maliciouswickedneſs! How infinitely art thou more juſt then ſinners can be miſerable!

But

But it is enough, O my ſoul, to have lookt into the pit; enough to make thee lament the wofull condition of thoſe that are there ſhut up: enough to warne thee to avoid thoſe ſinfull wayes, that lead downe to theſe chambers of death: enough to make thee think no tears can be ſufficient to bewail the deſperate careleſneſſe of wretched ſinners, that run on in a known courſe of wickedneſſe, without any regard of an inſuing damnation: Alas, (ſo as they are bewitched) they have not the grace to pity themſelves; and to foreſee the danger of their own utter perdition; which if they could but look into, they would be ready to run mad with horrour: Poor ſouls, could they but recover their reaſon, they would then think, if a thouſand daies pleaſure cannot weigh with one hours torment, what do I buy one hours pleaſure with the

the torment of more then ten thouſand ages? how do I dare to dance for a few minutes upon the mouth of hell with the peril of an everlaſting burning? Surely, if Infidelity had not rob'd men of their wits, they could not reſolve to purchaſe the momentany pleaſures of ſin with ſo dreadfull and eternall damnation. SECT. 10.

SECT. XI.

A Recapitulation of the whole diſcourſe.

AND now, what is to be done? Surely, as ſome Traveller, that hath with many weary ſteps paſſed through divers Kingdoms and Countries being now returned to his quiet home, is wont to ſolace his leaſure by recalling to his thoughts, a ſhort mentall landskip

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skip of thoſe regions, through which he hath journyed; here conceiving a large Plain, there a Lake; here a track of Mountains, there a Wood; here a Fen, there a City; here a Sea, there a Deſert: ſo do thou, O my ſoul, upon this voyage of thine through the great inviſible World; bethink thy ſelf of what thou haſt ſeen, and ſo abridge this large Proſpect to thy ſelf, as that it may never be out of thine eye. Think firſt, that whatſoever thou ſeeſt, thou canſt not look beſides the Inviſible majeſty of thy God; all this materiall world is his, he is in all, rather all is in him; who ſo comprehends this Univerſe, that he is infinitely without it; think of him as with thee, as in thee, as every where. Do thou, therefore, ever acknowledge him, ever adore him, ever enjoy him, ever be approved of him: ſee him from whom thou canſt not be

SECT. II.

be hid; relye on him without whom thon canſt not ſubſiſt; glorifie him without whom thou canſt not be happy.

Next, as thoſe that have their celeſtial life and being ly from, and in him, wonder at the glorious Hierarchy of the heavenly Angels, bleſſe him in their pure, and ſpirituall nature, in their innumerable numbers, in their mighty power, in their excellent knowledge bleſſe him in their comely orders, in their divine offices, in their beneficiall imployments, in their gracious care, and love of mankind: And (ſo far as weak fleſh and bloud may with pure and majeſtical ſpirits) converſe with them daily, entertaine them (ſo thou knoweſt they are preſent) with awfull obſervances, with ſpirituall allocutions; ask of thy ſelf how pleaſing thine actions are to them; receive from them their holy injections; return to them (under thy

BOOK 3 thy God) thy thankful acknowledgments; expect from them a gracious tuition here, and an happy tranſportation to thy glory.

After theſe repreſent to thy ſelf the bleſſed ſociety of the late charge, and now partners of thoſe heavenly Angels, the glorified Spirits of the juſt: ſee the certainty of their immortall being in the ſtate of their ſeparation; ſee them in the very inſtant of their parting bleſſed with the viſion, with the fruition of their God; ſee how they now bathe themſelves in that celeſtiall bliſſe, as being ſo fully ſated with joy and happineſs, that they cannot ſo much as deſire more: ſee them in a mutuall interknowledge, enjoying each others bleſſedneſſe: ſee the happy communion which they hold with their warfaring brother-hood here upon earth, whoſe victory and conſummation they do in a generality ſue for

SECT. II.

for to the throne of Grace: Foreſee them, laſtly, after a longing deſire of meeting with their old, and never forgotten partner, joyfully reunited to their now-glorified bodies, and imploying their eternity of life in continuall Hallelujahs to him that ſits upon the throne. Take up thy reſt here, O my ſoul, for ever, but do not as yet thus end thy proſpect; it is good for thee to know worſe things. If in Paradiſe the Tree of the knowledge of good and evill were forbidden to our firſt parents, the act of the knowledge of both is not forbidden to us; Even to know evill in ſpeculation, may avoid the knowledge of it in a woſull experience. See then, O my ſoul, the beſt creature falling from good into evill; in chooſing it, ſee him, by miſinclining his own will, apoſtatizing from his infinite Creatour, and hurled down headlong

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long from the height of heavenly glory, to the bottome of the nethermoſt hell: ſee the irrecoverable condition, and dreadfull numbers of thoſe precipitated Angels; ſee their formidable power, their implacable malice, their marvailous knowledge, craft, skill, to do miſchief, their perpetuall machinations of our deſtruction, eſpecially in their laſt aſſaults; ſee their counterfaiſance in their glorious, and ſeemingly-holy apparitions, for a ſpirituall advantage; and when thou haſt recollected thy ſelf to a reſolution of defiance, and unweariable reſiſtance, c ſt thine eye upon the deplorable condition of thoſe damned ſouls, whom they have either betrayed by their fraud, or by their violence maſtered: and whiles thou doeſt bleſſe and magnifie the divine Juſtice in their deſerved torment; ſpend thy tears upon thoſe, who would

would needs ſpend their eternity of beeing, in weeping, wailing, and gnaſhing; And laſtly, rouz up thy ſelf in this moment of thy remaining life, unto all carefull and fervent indeavours to ſave thy ſelf, and to reſcue others from this fearfull damnation.

SECT. II.

SECT.

Sect. XII.

The Compariſon of both worlds: & how our thoughts and affections ſhould be taken up with the Inviſible World.

NOw then, having taken a view of both worlds; of the materiall world, by the eys of ſenſe and reaſon; of the Inviſible by the eyes of reaſon and faith; I cannot but admire God in both, and both of them in God; but the Inviſible ſo much more, as it is infinitely beyond the other; For God himſelf is the world of this world: whom, whiles in the materiall world we admire in his creatures, in this immaterial we admire in himſelf. Now, himſelf muſt needs be infinitely more

more wonderfull then many worlds (if ſuch there were) of thoſe Creations that ſhould proceed from him. SECT. 12.

As for the parts of the created, but Inviſible world, it muſt needs be ſaid, that the lightſome part of it hath more glory, then any piece of the materiall world can be capable of: on the contrary, the dark, and privative region of the Inviſible world, hath infinitely more horror then the other: for what is the worſt and moſt diſconſolate darkneſſe of this viſible world, but a privation of the light of the Sun; which yet can never be ſo abſolute as to exclude all imperfect diffuſion of thoſe inſenſible glimmerings; whereas the darkneſſe of this ſpirituall world, is an utter privation of the ſight of God; joined with an unconceiveable anguiſh Even in nature, ſpirituall eſſences muſt needs be more excellent

BOOK 3.

cellent then bodily, and earthly; and of onely ſpirits it is, that the Inviſible world conſiſteth: Beſides, what vanity and inconſtancy do we find every where, in this materiall and elementary world? what creature is there which doth not exchange life for death? being for diſſolution? ſanity for corruption? what uproars do we find in the air? what commotions, and turbulencies upon earth? the beſt ſtate of things is an uncertain viciſſitude; the worſt, certain deſolation, and deſtruction: whereas, the Inviſible world is ſetled in a firm and ſteady immutability: the bleſſed Angels and ſouls of the Saints being ſo fixed in their glory, that they are now no more capable of alteration. Shortly, he that ſaw both worlds, ſhuts up all in one word, The things that are ſeen are temporal, the things that are not ſeen eternal.

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As then, I can never open my bodily eyes, but I ſhall ſee the material world, and I hope, I ſhall never ſee it, but I ſhall praiſe the power, and wiſdome, and goodneſſe of the infinite Creatour of it; ſo ſhall it be one of the main cares of my life, to bleſſe the eyes of my ſoul, with the perpetuall view of the ſpirituall and Inviſible world: Every action, every occurrent ſhall mind me of thoſe hidden and better things: and I ſhall ſo admit of all materiall objects, as if they were ſo altogether tranſparent, that through them I might ſee the wonderful proſpects of another world. And certainly, if we ſhall be able ſo to withdraw our ſelves from our ſenſes, that we ſhall ſee, not what we ſee, but what we thinke, (as it uſes to be in the ſtrong intentions of the mind) and ſhall make earthly things, not as Lunets, to ſhut up our ſight, but Spectacles to

BOOK. 3.

transmit it to spirituall objects: we shall lead a life as far removed from those beasts which we see, as near approaching to those Angels whom we converse with, and see not.

Neither shall it be enough for us to know an Invisible world, as to consider that all we see, is the least part of what we see not; unlesse we bee so affected to the unseen world, as we ought; It is our knowledg that must shew us how to be Christians, but it is our affection that must make us so: In the acknowledgment therefore of an Invisible glory, and infiniteness, our hearts must be ever taken up with a continuall awe and reverence If some great Prince shall vouchsafe to let me be seen of him, although he please to keep himself unseen of me: and shall only (according to the state of some great Eastern Monarchs) speak to me behind a Vail, or Traverse; or

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(as the great Prete of the South had wont to grace Ambaſſadours) ſhew me only ſome part of his leg, ſo as that I may underſtand him to be preſent; I ſhould thinke it concerned me to carry my ſelf in no leſſe ſeemly faſhion towards him, then if I ſaw his face; for his ſight of me, cals for a due regard from me, not my ſight of him: Since therefore we have ſo certain demonſtrations of the undoubted preſence of God and his holy Angels ever with us, (though not diſcernible by our bodily eyes) with what fear and trembling, with what reverence and devotion ſhould wee alwayes ſtand, or walk before them? making it our main care to be approved of them, to whom we lye no leſſe open then they are hid to us. As for the glorified Saints of God, who are gone before us to our home; with what ſpirituall joy ſhould we be raviſhed at the SECT. 12

conſideration of their bleſſed condition? who now have attained to the end of their hopes, glory and bliſs without end; ever ſeeing, ever enjoying him, at whoſe right hand are pleaſures for evermore; how ſhould we bleſſe God for their bleſſedneſs, and long for our own?

Laſtly, how ſhould our joy be ſeaſoned with a cautious fear, when we caſt our eyes upon thoſe objects of dread, and horrour, the principalities and powers of darkneſs, not ſo confined to their hell, as to leave us untempted, and increaſing their ſin and torment by our temptation?

How ſhould our hearts bleed with ſorrow, and commiſeration of thoſe wretched ſouls, which we ſee daily intangled in the ſnares of the Devill, and captived by him at his will here on earth, and frying under his everlaſting torments in the pit of hell? How

-How ſhould our hearts be pre-poſſeſſed with a moſt earneſt and vigilant care to reſiſt all the dangerous aſſaults of thoſe wicked ſpirits, and to prevent the perill of our own like-wofull deſtruction? If we ſhall make this uſe of our beeing in this viſible world, happy are we that ever we came into it, more happy in our going out of it: for having thus uſed it, as if we uſed it not, we ſhall ſo enjoy the other, as thoſe that ſhall ever enjoy it, and, in it, all glory, honour, immortality. SECT. 2. 1

Lo then, O my ſoul, the glorious world which thou art now aſpiring unto; yea, wherein-to thou art now entring; There, there fix thy ſelf never to be removed: Look down upon theſe inferiour things with an overly contempt; forget what is paſt, as if it had never been. Bid a willing farewel to this viſible world: wherein as thy

BOOK 3. Creatour hath a juſt intereſt of glory, for that the ſubſtance of it is the wondrous workmanſhip of his hands; ſo Satan (ſtyled he Prince of it) claimeth no ſmall ſhare, in regard of its ſinfull depravation.

Farewell then ye frivolous and windy honours, whoſe management is ever wont to be in others hands, not in our own: which have ever been no leſſe fickle then the breath ye have depended upon; whoſe chief uſe hath been for temptation, to puffe up the heart with a proud conceit of eminence above others; not requiting in the mean while the danger with any ſolid contentment.

Farewell ye deceitfull Riches, which when we have, we cannot hold; and even while we hold, we cannot enjoy: and if we offer and affect to enjoy, is it not with our ſpirituall loſſe? for what love we yeeld to caſt away upon you

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we abate to him that is the true and all-ſufficient good; More then for neceſſary uſe, we are never the better for you, often times the worſe. your load is more uneaſie, then your worth is precious.

SECT. 12.

Farewell pleaſures (if I ever knew what ye were) which have alwayes wont to afford more ſting then honey: whoſe onely ſcope hath profeſſedly been, under a pretence of delectation, to debauch and emaſculate the mind, and to diſ-reliſh all ſpirituall comforts, where your expectation hath been ſomewhat delightfull, your fruition hath been unſatisfying, your looſe diſpleaſing, your remembrance irkſome.

Farewell friends, ſome of whoſe unſteadineſſe and unfaithfulneſſe hath helpt to adde to my load, which the fidelity of others had

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not power to eaſe, whoſe love might be apt to condole my ſhipwrack, but could not ſpare me a plank to ſwim to the ſhore: Shortly, whoſe common miſery may be more ready to receive, then give comfort.

The honour that I now reach at, is no leſſe then a crown, and that no fading and corruptible (as all theſe earthly Diadems are) but immarceſcibly eternall, a crown of righteouſneſſe, a crown of glory. The riches that I am now for are not ſuch as are digged out of the baſe entrails of the earth, obnoxious to ſpoil and plunder, but treaſures laid up in heaven. The pleaſures that I now affect, are the fulneſſe of joy at the right hand of the Almighty for eve more. The friends that I ambitiouſly ſue for, are thoſe that

ſhi

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ſhall receive me into everlaſting habitation. Laſtly farewell vaniſhing life, and welcome bleſſed eaernity: Even ſo Lord Jeſu, come quickly.

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And how our thoughts and affections should be taken up with the Invisible world.

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